

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

This is a favorable time to Subscribe.

It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the TELEGRAPH AND PREACHER to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The TELEGRAPH AND PREACHER is consecrated to the discovery, elaboration, and defense of truth, and to the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

(From the Westminster Review.)

WHAT KNOWLEDGE IS OF MOST WORTH.

It has been truly remarked that, in order of time, decoration precedes dress. Before yet he thinks of protecting himself against the weather, the savage bestows much care on the painting of his skin. Among people who submit to great physical suffering that they may have themselves handsomely tattooed, extremes of temperature are borne with but little attempt at mitigation. Humboldt tells us that an Orinoco Indian, though quite regardless of bodily comfort, will yet labor for a fortnight to purchase pigment wherewith to make himself admired; and that the same woman would not hesitate to leave her hut without a fragment of clothing on, would not dare to commit such a breach of decorum as to go out unpainted. Voyagers uniformly find that colored beads and trinkets are much more prized by wild tribes than are calicoes or broadcloths. And the anecdotes we have of the ways in which, when shirts and coats are given, they turn them to some ludicrous display, show how completely the idea of ornament predominates over that of use. Indeed, the facts of aboriginal life seem to indicate that dress is developed out of decorations. And when we remember that even among ourselves most think more about the fineness of the fabric than its warmth, and more about the cut than the convenience—when we see that the function is still in great measure subordinated to the appearance—we have further reason for inferring such an origin.

It is not a little remarkable that the like relations hold with the mind. Among mental as among bodily acquisitions, the ornamental comes before the useful. Not only in times past, but almost as much in our own era, that knowledge which conduces to personal well-being has been postponed to that which brings applause. In the Greek schools, music, poetry, rhetoric, and a philosophy, which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge aiding the arts of life had a very subordinate place. And in our own universities and schools at the present moment the like antithesis holds. We are guilty of something like a platitudinal when we say that throughout his after career, a boy, in nine cases out of ten, applies his Latin and Greek to no practical purposes. The remark is true that in his shop or his office, in managing his estate or his family, in playing his part as director of a bank or a railway, he is very little aided by this knowledge he took so many years to acquire—so little, that generally the greater part of it drops out of his memory; and if he occasionally vents a Latin quotation, or alludes to some Greek myth, it is less to throw light on the topic in hand than for the sake of effect. If we inquire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion. Men dress their children's minds as they do their bodies, in the prevailing fashion. As the Orinoco Indian puts on his paint before leaving his hut, not with a view to any direct benefit, but because he would be ashamed to be seen without it; so, a boy's drilling in Latin and Greek is insisted on, not because of their intrinsic value, but that he may not be disgraced by being found ignorant of them—that he may have "the education of a gentleman"—the badge marking a certain social position, and bringing a consequent respect.

This parallel is still more clearly displayed in the case of the other sex. In the treatment of both mind and body, the decorative element has continued to predominate in a greater

degree among women than among men. Originally, personal adornment occupied the attention of both sexes equally. In these latter days of civilization, however, we see that in the dress of men the regard for appearance has in a considerable degree yielded to the regard for comfort; while in their education the useful has of late been trenching on the ornamental. In neither direction has this change gone so far with women. The wearing of the ear-rings, finger-rings, bracelets, the elaborate dressings of the hair; the still occasional use of paint; the immense labor bestowed in making battements sufficiently attractive; and the great discomfort that will be submitted to for the sake of conformity—show how greatly, in the arising of women, the desire of approbation overrides the desire for warmth and convenience. And similarly in their education, the immense preponderance of "accomplishments" proves how here, too, use is subordinated to display. Dancing, deportment, the piano, singing, drawing—what a large space do these occupy! If you ask why Italian and German are learned, you will find that, under all the sham reasons given, the real reason is, that a knowledge of those tongues is thought lady-like. It is not that the books written in them may be utilized, which they scarcely ever are; but that Italian and German songs may be sung, and that the extent of attainment may bring whispered admiration. The births, deaths, and marriages of kings, and other like historic trivialities, are committed to memory, not because of any benefits that can possibly result from knowing them, but because society considers them parts of a good education—because the absence of such knowledge may bring the contempt of others. When we have named reading, writing, spelling, grammar, arithmetic, and sewing, we have named about all the things a girl is taught with a positive view to their direct uses in life; and even some of these have more reference to the good opinion of others than to immediate personal welfare.

Thoroughly to realize the truth that with the mind as with the body the ornamental precedes the useful, it is needful to glance at its rationale. This lies in the facts that, from the far past down even to the present, social needs have subordinated individual needs, and that the chief social need has been the control of individuals. It is not, as we commonly suppose, that there are no governments but those of monarchs, and parliaments, and constituted authorities. These acknowledged governments are supplemented by other unacknowledged ones, that grow up in all circles, in which every man or woman strives to be king or queen, or lesser dignitary. To get above some and be revered by them, and to propitiate those who are above us, is the universal struggle in which the chief energies of life are expended. By the accumulation of wealth, by style of living, by beauty of dress, by display of knowledge or intellect—each tries to subjugate others, and so aids in weaving that ramified network of restraints by which society is kept in order. It is not the savage chief only, who, in formidable war-paint, with scalp at his belt, aims to strike awe into his inferiors; it is not only the belle who, by elaborate toilet, polished manners, and numerous accomplishments, strives to "make conquests;" but the scholar, the historian, the philosopher, use their requirements to the same end. We are none of us content with quietly unfolding our own individualities to the fall in all directions; but have a restless craving to express our individualities upon others, and in some way subordinate them. And this it is which determines the character of our education. Not what knowledge is of most

real worth, is the consideration, but what will bring most applause, honor, respect—what will most conduce to social position and influence—what will be most imposing. As, throughout life, not what we are, but what we shall be thought, is the question; so in education the question is, not the intrinsic value of knowledge, so much as its extrinsic effects on others. And this being our dominant idea, direct utility is scarcely more considered than by the barbarian when filing his teeth and staining his nails.

If there needs any farther evidence of the rude, undeveloped character of our education, we have it in the fact that the comparative worths of different kinds of knowledge have been as yet scarcely even discussed—much less discussed in a scientific way with different results. Not only is it that no standard of relative values has yet been agreed upon; but the existence of any such standard has not been conceived in any clear manner. And not only is it that the existence of any such standard has not been clearly conceived; but the need for it seems to have been scarcely even felt. Men read books on this topic, and attend lectures on that; decide that their children shall be instructed in these branches of knowledge, and shall not be instructed in those; and all under the guidance of mere fashion, or liking, or prejudice; without ever considering the enormous importance of determining in some rational way what things are really most worth learning. It is true that in all circles we have occasional remarks on the importance of this or the other order of information. But whether the degree of its importance justifies the expenditure of the time needed to acquire it; and whether there are not things of more importance to which the time might be better devoted; are queries which, if raised at all, are disposed of quite summarily, according to personal predilections. It is true, also, that from time to time we hear revived the standing controversy respecting the comparative merits of classics and mathematics. Not only, however, is this controversy carried on in an empirical manner, with no reference to an ascertained criterion, but the question at issue is totally insignificant when compared with the general question of which it is part. To suppose that deciding whether a mathematical or a classical education is the best, is deciding what is the proper curriculum, is much the same thing as to suppose that the whole of dietetics lies in determining whether or not bread is more nutritive than potatoes!

The question which we contend is of such transcendent moment, is, not whether such or such knowledge is of worth, but what is its relative worth? When they have named certain advantages which a given course of study has secured them, persons are apt to assume that they have justified themselves—quite forgetting that the adequateness of the advantage is the point to be judged. There is, perhaps, not a subject to which men devote attention, that has not some value. A year diligently spent in getting up heraldry, would very possibly give a little farther insight into ancient manners and morals, and into the origin of names. Any one who should learn the distances between all the towns in England, might, in the course of his life, find one or two of the thousand facts he had acquired of some slight service when arranging a journey. Gathering together all the small gossip of a country, profitless occupation as it would be, might yet occasionally help to establish some useful fact—say, a good example of hereditary transmission. But in these cases, every one would admit that there was no proportion between the required labor and the probable benefit. No one would tolerate the proposal to devote some years of a boy's time to getting such information, at the cost of much more valuable information which he might else have got. And if here the test of relative value is appealed to and held conclusive, then should it be appealed to and held conclusive throughout. Had we time to master all subjects, we need not be particular. To quote the old song:

"Could a man be secure
That his days would endure
As of old, for a thousand long years,
What things might he know!
What deeds might he do!
And all without hurry or care."

"But we that have but span-long lives" must ever bear in mind our limited time for acquisition. And remembering how narrowly this time is limited, not only by the shortness of life, but also still more by the business of life, we ought to be especially solicitous to employ what time we have to the greatest advantage. Before devoting years to some subject which fashion or fancy suggests, it is surely important to weigh with great care the worth of the results, as compared with the worth of various alternative results which the same years might bring if otherwise applied.

In education, then, this is the question of questions, which it is high time we discussed in some methodic way. The first in importance, though the last to be considered, is the problem—how to decide among the conflicting claims of various subjects on our attention. Before there can be a rational curriculum, we must settle which things it most concerns us to know; or, to use a word of Bacon's, now unfortunately obsolete—we must determine the relative values of knowledges.

To this end, a measure of value is the first requisite. And happily, respecting the true measure of value, as expressed in

general terms, there can be no dispute. Every one, in contending for the worth of any particular order of information, does so by showing its bearing upon some part of life. In reply to the question, "Of what use is it?" the mathematician, linguist, naturalist or philosopher explains the way in which his learning beneficially influences action—saves from evil or secures good—conduces to happiness. When the teacher of writing has pointed out how great an aid writing is to succeed in business—that is, to the obtaining of sustenance—that is, to satisfactory living; he is held to have proved his case. And when the collector of dead facts (say a numismatist) fails to make clear any appreciable effects which these facts can produce on human welfare, he is obliged to admit that they are comparatively valueless. All then, either directly or by implication, appeal to this as the ultimate test.

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is—the right ruling of conduct in all directions, under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely? And this being the greatest thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living, is the function which education has to discharge; and the only rational mode of judging of any educational course, is, to judge in what degree it discharges its function.

This test, never used in its entirety, but rarely even partially used, used then to a very small extent, and in a vague, half-conscious way, has to be applied consciously, methodically, and throughout all cases. It behooves us to set before ourselves, and ever to keep clearly in view, complete living as the end to be achieved; so that in bringing up our children, we may choose subjects and methods of instruction with deliberate reference to this end. Not only ought we to cease from the mere unthinking adoption of the current fashion in education, which has no better warrant than any other fashion; but we must also rise above that rude, empirical style of judging displayed by those more intelligent people who do bestow some care in overseeing the cultivation of their children's minds. It must not suffice simply to think that such or such information will be useful in after life, or that this kind of knowledge is of more practical value than that; but we must seek out some process of estimating their respective values, so that as far as possible we may positively know which are most deserving of attention.

Doubtless the task is difficult—perhaps never to be more than approximately achieved. But, considering the vastness of the interests at stake, its difficulty is no reason for pusillanimously passing it by; but rather for devoting every energy to its mastery. And if we only proceed systematically, we may very soon get at results of no small moment.

Our first step must obviously be to classify, in the order of their importance, the leading kinds of activity which constitute human life. They may be naturally arranged into—1. Those activities which directly administer to self-preservation; 2. Those activities which, by securing the necessities of life, indirectly minister to self-preservation; 3. Those activities which have for their end the rearing and discipline of offspring; 4. Those activities which are involved in the maintenance of proper social and political relations; 5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings.

That these stand in something like their true order of subordination, it needs no long consideration to show. The actions and precautions by which, from moment to moment, we secure personal safety, must clearly take precedence of all others. Could there be a man, ignorant as an infant of all surrounding objects and movements, or how to guide himself among them, he would pretty certainly lose his life the first time he went into the street—notwithstanding any amount of learning he might have on other matters. And as entire ignorance in all other directions would be less promptly fatal than entire ignorance in this direction, it must be admitted that knowledge immediately conducive to self-preservation is of primary importance.

That next after direct self-preservation comes the indirect self-preservation which consists in acquiring the means of living, none will question. That a man's industrial functions must be considered before his parental ones, is manifest from the fact that, speaking generally, the discharge of the parental functions is made possible only by the previous discharge of the industrial ones. The power of self-maintenance necessarily preceding the power of maintaining offspring, it follows that knowledge needful for self-maintenance has stronger claims than knowledge needful for family welfare—is second in value to none save knowledge needful for immediate self-preservation.

As the family comes before the State in order of time—as the bringing up of children is possible before the State exists, or when it has ceased to be, whereas the State is rendered

possible only by the bringing up of children—it follows that the duties of the parent demand closer attention than those of the citizen. Or, to use a further argument—since the goodness of a society ultimately depends on the nature of its citizens; and since the nature of its citizens is more modifiable by early training than by anything else, we must conclude that the welfare of the family underlies the welfare of society. And hence knowledge directly conducive to the first must take precedence of knowledge directly conducive to the last.

Those various forms of pleasurable occupation which fill up the leisure left by graver occupations—the enjoyments of music, poetry, painting, etc.—manifestly imply a pre-existing society. Not only is a considerable development of them impossible without a long-established social union, but their very subject-matter consists in great part of social sentiments and sympathies. Not only does society supply the conditions to their growth, but also the ideas and sentiments they express. And, consequently, that part of human conduct which constitutes good citizenship is of more moment than that which goes out in accomplishments or exercise of the tastes; and, in education, preparation for the one must rank before preparation for the other.

Such, then, we repeat, is something like the rational order of subordination: That education which prepares for direct self-preservation; that which prepares for parenthood; that which prepares for citizenship; that which prepares for the miscellaneous refinements of life. We do not mean to say that these divisions are definitely separable. We do not deny that they are intricately entangled with each other in such a way that there can be no training for any that is not in some measure a training for all. Nor do we question that of each division there are portions more important than certain portions of the preceding divisions; that, for instance, a man of much skill in business, but little other faculty, may fall further below the standard of complete living than one of but moderate power of acquiring money, but great judgment as a parent; of that exhaustive information bearing on right social action, joined with entire want of general culture in literature and the fine arts, is less desirable than a more moderate share of the one joined with some of the other. But, after making all qualifications, there still remain these broadly-marked divisions, and it still continues substantially true that these divisions subordinate one another in the foregoing order, because the corresponding divisions of life make one another possible in that order.

Of course the ideal of education is complete preparation in all these divisions. But failing this ideal, as in our phase of civilization every one must do more or less, the aim should be to maintain a due proportion between the degrees of preparation in each. Not exhaustive cultivation in any one, supremely important though it may be—not even an exclusive attention to the two, three, or four divisions of greatest importance—but an attention to all, greatest where the value is greatest, less where the value is less, least where the value is least. For the average man (not to forget the cases in which peculiar aptitude for some one department of knowledge rightly makes that one the broad-winning occupation)—for the average man, we say, the desideratum is a training that approaches nearest to perfection in the things which most subserve complete living, and falls more and more below perfection in the things that have more and more remote bearings on complete living.

In regulating education by this standard, there are some general considerations that should be ever present to us. The worth of any kind of culture, as aiding complete living, may be either necessary or more or less contingent. There is knowledge of intrinsic value, knowledge of quasi-intrinsic value, and knowledge of conventional value. Such facts as that sensations of numbness and tingling commonly precede paralysis, that the resistance of water to a body moving through it varies as the square of the velocity, that chlorine is a disinfectant—these, and the truths of science in general, are of intrinsic value; they will bear on human conduct ten thousand years hence as they do now. The extra knowledge of our own language, which is given by an acquaintance with Latin and Greek, may be considered to have a value that is quasi-intrinsic: it must exist for us and for other races whose languages owe much to these sources, but will last only as long as our languages last. While that kind of information which, in our schools, usurps the name of history—the mere tissue of names, and dates, and dead, unmeaning events—has a conventional value only: it has not the remotest bearing upon any of our actions, and is of use only for the avoidance of those unpleasant criticisms which current opinion passes upon its absence. Of course, as those facts which concern all mankind throughout all time must be held of greater moment than those which concern only a portion of them during a limited era, and of far greater moment than those which concern only a portion of them during the continuance of a fashion; it follows that, in a rational estimate, knowledge of intrinsic worth must, other things equal, take precedence of knowledge that is of quasi-intrinsic or conventional worth.

One further preliminary. Acquisition of every kind has two values—value as knowledge, and value as discipline. Besides its use for guidance in conduct, the acquisition of each order of facts has also its use as mental exercise, and its effects

as a preparative for complete living have to be considered under both these heads.

These, then, are the general ideas with which we must set out in discussing a *curriculum*: Life as divided into several kinds of activity of successively decreasing in importance; the worth of each order of facts as regulating these several kinds of activity, intrinsically, quasi-intrinsically, and conventionally; and their regulative influences estimated both as knowledge and discipline.

[TO BE CONTINUED.]

SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR D'WAY.

SEVENTY-SIXTH SESSION.

Question: The relation of the spiritual world to the vices and follies of this; re-
solved.

It will be seen that the reporter had written "concluded" after the statement of the question in last week's report, when he had reason to suppose the question, "What are the sources of fallacy in spiritual literature?" proposed by Dr. Gray at the session reported in the TELEGRAPH of December 3 would be the topic of the present Conference. He was mistaken, it appears (a not unusual thing with him); and hence he writes at the end of the present statement of it, "re-opened."

Not that any new facts substantiating the popular faith in the evil purposes and practices of "unprogressed Spirits" have come under the observation, or into the possession of any one of its many adherents; O no! but then, the less ground occupied by facts, the broader is the field for speculation. By-the-by, what a blessed thing it would be (for the *speculators*) if the stupid world would only consent to ignore that refuge of skepticism (facts) altogether, and let itself be governed by mediumistic philosophy instead. To make all sure, and to keep the car of human progress in sound doctrine beyond all peradventure of running off the track, we might institute a sort of Bench of Bishops or sacred circle of censorship, composed of dignitaries learned in the art of drawing conclusions without troubling anything in nature or fact for premises save their own brains—philosophers who believe because they *do* believe; who create opinions solid and solemn out of *nothing*, even as God is religiously held to have created the world; a belief resting on the very satisfactory and solid reason that their Bible does *not* say so. With these as censors, clothed upon with power to confer diplomas of "reliable mediumship;" or, what is the same thing, infallible *truth*, on all who have progressed beyond mere facts; who knows but we may come in a little time to that *progressed* state wherein we shall be able to reverse the materialistic practice of evolving philosophy from facts by manufacturing facts out of our philosophy? Who knows, did we say? Let us answer the question *ourselves*: Everybody knows. "Man can do what has by man been done," it is generally conceded; and man has already done enough of that kind of work to serve as a model for some generations yet to come. Has he not most kindly made a "lake of fire and brimstone," for the exclusive benefit of his poor relations, wholly from out of his own inflammable philosophy? and has he not, in the meantime, forged a crown of betwined glory for his own precious head, with a tin trumpet to match, out of the same cheaply abundant material? Whence creeds, confessions, the "thirty-nine articles," "the five points," the "Assembly's Catechism?" and echo answers—*THENCE!*

Only take facts out of the way, and the philosopher can people both worlds to suit himself. If the janitor has been merciful, there may still be found on the seats in this room, the positive announcement that "angels of God, such as appeared to Abraham, Lot, Manoah, Tobit, Jacob and others of the ancients, are on earth with important message to man," J. Van Dusen, of Brooklyn, E. D., being their principal agent and medium in ordinary. Possibly; but where is the angel of this "movement" affirmed by Mr. Van Dusen? and should he appear, where is the test of identity with the one that astonished Tobit? And yet, this "Angel Movement" proclaimed by Van Dusen, is put forth with all the positive assurance and apparent sincerity of a man who knows what he is talking about, and can show a fact for every assertion. It is precisely the reverse. His "Angel Movement," so far as facts are concerned, is simply a movement of his own imagination, and backward at that. On investigating this assumed super-celestial visitation, it is found that, of the "Angels of God" whom he affirms to be the same who appeared to Lot, Abraham and Tobit, one was born in Michigan, the other in Ohio, and the third was a ragged biped of little wit, whom he picked up in this city, with too much obliquity of noddle to know with any certainty that he had been born at all.

May we be pardoned; it is even so with the *Devil movement* passing in solemn procession before this Conference from week to week. Much assertion, but no evidence. Much sound orthodox faith in evil Spirits, but always resting on the sayings or doings of men and women in the body. Great certainty that Spirits love tobacco as affectionately as when in this life; but inability to show the tobacco crop of last year diminished by so much as a single "plug" through the united "chewing" of the whole spiritual world. Like Van Dusen's angels, all the devils, on the simple analysis of question and

answer, resolve themselves into men and women of flesh and blood. The evil words and the evil deeds ascribed to evil Spirits being confessedly, in *every case*, the sayings and doings of mortals; the assertion that the words or deeds proceed from Spirits in the other life, resting on inference only.

Mr. SMITH related a circumstance happening to himself in his early introduction to Spiritualism, showing, as he thinks, a malicious purpose on the part of Spirits. At a circle, on a certain occasion, rapping was heard. This was seven or eight years ago, when he had first begun to attend circles. It was asked if a relative of his was present. The reply was, "Yes," when a word was partly spelled out, far enough to indicate what it would probably be if completed. On his way home from that circle, his spiritual body was terribly shaken, being laid hold of by the shoulders thereof, and he felt interiorly that it was an attack from a Spirit. What might have finally resulted from this assault upon the inner man, he does not know, as he resisted and finally conquered.

Mr. CHAPMAN has this fact: A medium in this city, whose name he is not at liberty to mention, while in the trance, was requested by a Spirit to go to a certain house, to which the husband of the medium objected. The Spirit (through the medium) said, "You will be sorry for it." The medium (still entranced) went into the next room, where she was followed by her husband and himself, who saw her banged upon the floor and bumped against the wall to a fearful extent. At the request of the husband, he started after another medium; and was told by him, on his return, that she had been so severely thumped and mauled during his short absence, that he verily feared she would be banged in pieces. As it was, her personal injuries were quite severe.

Mr. W. P. COLES desired to know if she was a reliable medium?

Mr. CHAPMAN said he relied upon all the communications he had received through her.

Mr. PARTRIDGE had fallen into the same pit with the Reporter. He had thought the question closed. Since it is not, he would seriously suggest that it is unwise to admit facts in evidence, which may be explained both ways. Phenomena which may have been produced by Spirits, but which, with equal or perhaps greater show of reason, may be referred to mortals, can never settle a question of this nature to the satisfaction of any logical mind. Yet it is apparent that all the facts yet adduced in support of the prevailing belief in the evil desires and practices of Spirits, are liable to this objection; that is to say, they may have been produced by Spirits, and they may have been caused by mortals. Certain it is, by no earthly tribunal where justice is respected, could a mortal accused of evil acts, be convicted on such evidence; and are we to be less just to Spirits? Does not justice as well as logic demand that we accept as the work of Spirits, such facts only as can be explained in no other way? By authority of such facts, it has been abundantly shown that good has been done; while it has not been shown, by like authority, that evil has been done.

In the mean time, it is sufficiently evident that physical states, or particular conditions of the body may be transferred, and it is claimed for valid reasons, that mental states are subject to the same law; that is to say, while by *some* it is held, as certain, it is by himself deemed more than probable, that both truth and error may be psychically transferred from one mind in the body to another, even as their physical counterpart (health and disease) are transferred from one body to another. If this be so, he thinks, instead of spending our time in farther defending theological opinions which have no demonstrable foundation save in the fact that the world has believed in them a great while, we should direct our attention to the subject of psychical transfer. By so doing, we may find in that law of nature, the key not only to many fallacies in the spiritual literature of our times, but to those of all ages and nations.

Dr. GRAY: The case related by Mr. Chapman points to the historical fact that some two hundred years ago, men and women were burned, hanged and drowned, on evidence precisely similar to this adduced in support of the inference that the woman who hanged and scratched herself was infested by an evil Spirit. In those days the sufferer from the law of sympathetic transfer had only to bawl out that some old woman was pinching or sticking pins into the witness, to set grave magistrates and reverend divines into a holy fury for her extermination. The spiritual theory prevailed in all such cases. Until a better knowledge of disease had obtained, many bodily afflictions were ascribed to evil Spirits. It is to better knowledge, that we owe a suppression of these cruelties; and he thinks, if a reasonable portion of it had been in the place of the theory of evil Spirits in the case of the woman who laid violent hands upon herself, the whole difficulty would have been prevented. The facts are, a woman supposed to be entranced, desired to go to a certain house, which desire her husband objected to. By this objection on the part of the husband, there is begotten a conflict of will which is the beginning of trouble. This opposition of the husband being transferred, is dramatized in the nervous organism of his wife, who carries on the war in her own person. Consider the known fact of transfer of states, in connection with the fact of oppos-

ing wills, the fact of a demoniac theory, the fact of fear and nervous excitement on the part of her husband, all of which belong to the case by authority of the narrator, and the whole matter is rationally explained. He thinks if the husband and Mr. Chapman had remained quiet, and left her entirely alone, the unpleasant consequences would have been greatly mitigated, if not wholly avoided. At least, do not let us be in haste to ascribe to the spiritual world that which may be simply the effect of hysteria.

Adjourned.

R. T. HALLOCK.

EXTRAORDINARY PHENOMENA.

A LIVING MAN QUITS HIS BODY, AND IS SEEN OUT OF IT!

Our readers have frequently heard, doubtless, of the remarkable mediumistic powers possessed by Dr. P. B. Randolph, who is now lecturing in the East upon Spiritual Philosophy and Religion. While lecturing near this city, the Doctor was the guest of his friends, Dr. N. C. Lewis and lady, and in their mansion the following singular occurrence took place:

Dr. Randolph had lectured under a very elevated spiritual influence at Chelsea, and had amazed the audience by the extraordinary power and eloquence displayed by the controlling Spirit. At the close of the lecture, he returned to Boston, and soon reached the house of his friends, whom he found conversing upon various topics connected with the general subject of Spiritualism. After a while, all retired to rest, and met next morning at the breakfast table, Dr. Randolph looking sallow, tired and haggard, as if he had not slept for a week.

Suddenly Mrs. Lewis said, "Dr. Randolph, what possessed you to come into our room last night, and gaze so intently and benignantly upon my sleeping husband?"

"Me?" exclaimed R., "excuse me, but I really don't understand what you are talking about. Please oblige me, by explaining."

"Certainly, sir," replied the lady. "Last night myself and husband retired as usual, fastening the doors as is customary, and had both fallen asleep, when I was suddenly awakened as if by the oppressive presence of a strong magnetism. Opening my eyes and directing them toward the side of the bed, where a full moonlight streamed through the window, I clearly and distinctly saw you standing at the bed head. I was perfectly awake. The light fell full upon you, and was perfectly reflected, just as it would have been from your body; and yet I knew it was your Spirit that stood there, and that your body was in another part of the house. For full ten long minutes you stood there and looked upon both myself and my husband, a radiant and holy smile all the while playing upon your countenance. I had ample time to examine you closely, for I realized the importance and immense significance of the extraordinary phenomenon then and there manifested. I gazed upon you steadily, and even returned your gaze, but regret now that I did not speak. After a while my eyes grew tired, and for an instant I closed them; when I opened them again, you had gone."

This is the perfectly reliable statement of Mrs. L., but it appears that this is not the first proof of this astonishing power that the Doctor has given here in Boston, for he appeared bodily, as it seemed, to a person—Mrs. D.—a few weeks ago, when his person was thirty miles away. He says that he can do this thing at will, and appear to whom, and when and where he chooses, but the exercise is very exhausting. Arrangements are in progress for a series of experiments, Dr. R. having promised to appear at three different places, 500 miles apart, in the same hour of a given day. This is certainly something new and remarkable, and exceeds in interest even the wonders displayed by Hume, the great physical medium. If the Doctor shall succeed in his experiments to his own satisfaction, his friends intend to bring the matter before the leading scientific bodies of Europe and this country. Our readers shall be duly advised of the progress of the phenomena.—*Spiritual Age.*

Shirts Grow Ready Made.

"If God so clothed the lilies of the valley, shall he not also clothe you," etc. We have often heard of bread-trees, button trees, etc., but it was left for Humboldt to find the trees on which shirts grow ready made. He says:

"We saw on the slope of the Cerra Duida," says M. Humboldt, "shirt trees fifty feet high. The Indians cut off cylindrical pieces two feet in diameter, from which they peel the red and fibrous bark without making any longitudinal incision. This bark affords them a sort of garment, which resemble sacks of very coarse texture, and without a seam. The upper opening serves for the head, and two lateral holes are cut to admit the arms. The natives wear these shirts of Marima in the rainy season. They have the form of the ponchos and ruanos of cotton, which are so common in New Grenada, at Quito, and in Peru. As in these climates the riches and beneficence of nature are regarded as the primary cause of the indolence of the inhabitants, the missionaries did not fail to say, in showing the shirts, In the forests of the Orinoko garments are found ready made on the trees."

A young woman was examining a class in Sunday School: bowing to a lad of large size, she put the question, "Who made you?" He could not tell. She then asked a little lad, who replied, "God made me." She proceeded to reprove the overgrown boy for his inability to answer a question which was so readily done by one not half his size, when he braced up pompously and said, "I should think he might now. 'Taint but a little while since he was made."—*Bank Note List.*

LETTER FROM DR. REDMAN.

MACON, GA., Dec. 1, 1859.

FRIEND PARTRIDGE: As noticed in my last, I bid adieu to the friends of the Quaker City, on the 14th inst., (leaving a party of anxious ones at the door, who declared "they had no idea I was to leave so soon"), and proceeded Southward. At Baltimore we changed from the cars to the steamboat *Adelaide*, one of the finest boats on the Chesapeake, and after the usual half-hour's detention changing baggage, which, by the way, I always avoid as far as practicable, we steamed toward Norfolk. When but a short distance from the wharf, we merely escaped swamping a small boat, in which were two lads; a little further on, we came in collision with a fleet of barges, which caused a general stampede for life-preservers and other means of safety; the barges ran directly across our bows, and passed partly under the wheel-house, crushing timbers fearfully. As soon as they had passed us, there was a cry of "Fire! fire!" and again the panic broke forth. In my anxiety to find where the fire was, I came in contact with a young lady who appeared perfectly bewildered. Putting her hands on my shoulders, she asked, "What shall we do! what shall we do!" "Sit down," I replied, "there is no danger." "Well! I am prepared! I am prepared!" she said, and planted herself on a chair, where I found her half-an-hour afterward, perusing what an urchin on the boat called "a Harper's Ferry hook" (*Harper's Monthly*.) Passing to the lower deck, I was attracted by a negro melody; and, going aft, I found some thirteen negroes, of various ages, cuddled together on some sacks of grain, shouting lustily. Among the songs I distinguished were "Auld lang syne," "When I can read my title clear," "Down in Alabama," etc.—a curious medley, from a curious choir. A bystander induced the party to confine their voices to one song, when they all struck up "Nellie Gray," which was exceedingly well executed. These slaves were purchased by a trader from New Orleans, Dr. S., and were on their way to that city. Care seemed to them a thing unknown, and from the jovial, happy air about them, I was inclined to think that, of the two, the master was the greatest slave; their maxim might well be, "*Peu de bien, peu de soin*." At night, the women were stowed away, under lock and key, in a mammoth hen-coop; the men, after kissing them through the slats, and being supplied with a blanket each for protection, put themselves in a position for rest, the men lying on the grain-sacks as before.

We arrived at Norfolk about seven o'clock, A. M., and took the cars for Wilmington, N. C.; here was a tiresome day's travel through a wilderness of pines, with here and there a cotton-field, quite deserted, though sufficiently fruitful to warrant a third picking. Log-huts dotted the way, and, where three or more were gathered together, they received the dignity of a "station." A more inhospitable-looking country I never before beheld, which may, perhaps, be accounted for by my limited traveling experience.

We arrived at Wilmington at seven o'clock, P. M., where I found the pioneer of our cause in that section, Col. John McRae, waiting my reception. I was conveyed to the City Hotel, and commenced my circles the following morning, 16th inst. Hardly had my doors been thrown open before I was besieged by inquiries. The town being small, the news of a Spirit-medium's arrival was well advertised in a few hours, and those who could not obtain entrance contented themselves by gazing through the windows, and applying their auricular appendages to the crevices in the doors.

Instead of receiving visitors in private, as has been my custom heretofore, I have been forced to divide the time into six circles, of two hours each, allowing ten persons to form each, that I might see the greater number in the shortest time, my stay being limited. I was quite surprised to find that the magnitude of the circle interfered not a whit with the personal character of the tests and the communications given, for one by one would declare themselves satisfied, and would acknowledge the source from which came that evidence. I shall pursue the same plan during my labors South.

A stay of one week brought before me about five hundred persons, and of all that number but two left skeptical concerning the phenomena of modern Spiritualism. One of these was a certain Major —, who preferred to commune with Spirits in the form, and was exposed by a communication from the

Spirit of my father, addressed to the circle, saying: "That man communicates with fictitious Spirits, and he is satisfied." The other was Mr. J., who, haunted by some speculative genius, offered me a check of five thousand dollars for the secret. Neither of these investigators were convinced—the first, because he could not speak satisfactorily with those in the form; the second, because he failed to make a bargain for that which hath no price.

Dr. Barker, a lecturer on phrenology, who was drawing large crowds nightly at the Town Hall, declared, if his wife would tell him where he was on the night of her departure from earth, he would announce himself a Spiritualist at his next public lecture. He accordingly came to my apartments with some friends, and was seated at the table but a short time before his Spirit-companion wrote as follows:

"My dear Husband: You were lying on the bed by my side when I left you for the Spirit-world. Thy young wife, "JULIA."

The man jumped from his seat, wiped the dew of emotion from his eyes, and informed the circle that "for weeks he had been attending his wife night and day, until nature gave out, and he was compelled to sleep; and while slumbering, his dear one closed her eyes in rest, as peacefully as a child." The scene was impressive, and deeply did the Professor feel the force of his Spirit-wife's message.

Agreeably to promise, he announced the result publicly, remarking that bigots only would refuse to investigate, and fools only would cry out against these modern phenomena; but wise men would turn the leaf under which contained a philosophy so beautiful. Dr. B. declared to me, before leaving, that a few more such evidences would place him in the field as a teacher of our faith, and "he would preach it without fear or favor."

Although pressed exceedingly by investigators, and believers multiplying on every side, I left Wilmington at 6 o'clock, A. M., on the 23d inst., owing to the impatience of the friends in Macon, some of whom had already been waiting for days, and came many miles from the country. After a second jaunt of about three hundred miles, through dismal swamps and characteristic woodland, I arrived at Macon on the morning of the 24th. I found Brother L. F. W. Andrews, of the *Christian Spiritualist*, prostrated, as the result of a fracture of the clavicle, he having been thrown from his buggy the day before. Here I have been received with all the warmth characteristic of Southern hearts, everything being provided, and all that was required of me was to take my seat at the table and meet another flood of characters, equal in numbers to those who visited me at Wilmington. My reception rooms are in front of the *Spiritualist* office, and have been fitted up for my especial accommodation. I can assure our friends and our mediums, if they ever follow me in this vicinity, they will be made members of the same family, and cared for as such. Brother Andrews is finely situated on the banks of the "Ocmulgee," and a more delightful spot I have not seen during my absence from home. I believe that the very geniality of atmosphere and social influences here, are sufficient almost to develop a medium, whether he ever conceived the idea before or not. I was amused, while sitting at my window with brother Lansing, last Sabbath evening, at a second edition of the "*Soirée Musicale*," given on the boat. The servants of the house, prompted by a spirit of devotion, were indulging in the following pathetic stanzas—suited to music:

"Come along, come along! we're going home to glory, hallelujah!" "We're going all to heaven, hallelujah!" "Then we'll shake hands together, hallelujah!" "I'm gwine to my Saviour, bye'n bye." "I'm off among the angels, bye'n bye."

During the singing, the raps very emphatically kept time.

Where can you find comfort, if it is not in your quiet room, after the labors of the day, sauffing the balmy evening breezes through a window opening into the back yard, and your ears vibrating with the dulcet tones from the mouths of a dozen negroes? Echo answers, "Where?"

My duties (which have been highly productive of good—and, I hope, good that will ripen to work) close here on the 3d inst., when I shall proceed to Mobile, Brother L. having already preceded me; and in leaving this city, I feel like leaving a second home—for where the cause for which we labor, finds such sterling advocates, we feel that there our labors have no end.

With hopes for the cause in our own city, and the spread of truth throughout the world, I am yours, etc.,

G. A. REDMAN.

THE MIDNIGHT CRY AGAINST CANONIZED FOLLY.

The writer of the following communication (a very loving man) says he attended, some time since, a lecture delivered by Professor Strong, of the Troy Theological Seminary (Methodist), on the "Adamic Times," in expectation of hearing enlightened views respecting the creation, but was sadly disappointed. The speaker uttered the same old stupid theories so long since repudiated by expanded minds, and he says at midnight he awakened suddenly, and found himself speaking in reply to the lecturer. He got up, lighted a candle, and wrote down his utterances, which were made involuntary, and as far as he could write them. He was never so influenced to speak before. Our friend hardly knows what to think of it, except that his utterances seem to be pretty good Gospel. People must not be alarmed at the many strange things which are transpiring. We are expecting the stones will yet cry out against theological, superstitious and canonized folly. The following is our friend's nocturnal speech:

GOD AND MATTER.

Matter is eternal, subject only to a change of form. God is also eternal and co-existent with matter, he being the Spirit, the essential vivifying principle pervading all matter.

God is not a person to be seen here or there in an outward form, but is a sublimated ethereal essence, too refined to be visible to mortals, pervading and unfolding all nature, combining with every animate and inanimate substance, and comprising the very life-spirit essential to their present existence, development and perpetuity. As a Spirit-medium recently expressed to the writer, "God is present in every component of the universe; God is amid the foliage of the trees, and in the expanding beauties and perfumes of every flower; God is in our joys, and oftentimes in our sorrows."

God is the universal love-principle, coeval and co-extensive with the boundless creation, the element of cohesion amid the atoms which compose the infinite universe, the principle of all combinations adequate to call forth from chaos to perfect form of life every attraction and conformation in the mineral kingdom, and every advancement in the vegetable productions of our globe. God is the impersonation of love, wisdom and omniscience, and therefore when he created the universe with its innumerable worlds, and the countless races of man comprising the highest type of his creative power, he generated only those two sublime objects which are in accordance with his attributes. Those two objects were: First. The happiness of the beings he ushered into existence. Second. His own glory arising from the homage and adoration of the beings he thus created.

The principle of Nature is eternal progress and development—a progress not confined to man's incipient abode upon this earth, but combined with a perpetual unfolding of his spiritual existence throughout the countless ages of eternity. The animal and vegetable kingdoms attain this development by the extinction of preëxistent species, and the formation of sequences of a higher organism.

But not so with man. Man being created with mental and spiritual powers after God's own image, forms a representative counterpart of himself, the highest development emanating from his creative power, wisdom and love; and being such, he will never be subjected to annihilation. His progress, therefore, has ever been, and must ever be, the advancement of the existing races.

The stages of man's progress are comprised in the records of history. Eras of development are recognized everywhere among the nations of the earth, and date far anterior to Jewish history. The era which we most venerate is that one where a revelation of deified love assumed the position previously occupied by a "religion of terror;" an era when man, banishing the ignorant delusions of a "God of wrath," awoke to the inspiring truth that their sublime parent was a "God of love." And although the progress of man under so benign a dispensation has been great, still that era was but one of the mighty stages of mental elevation which are destined to distinguish him throughout all time as the primary object of Divine love.

We are now called upon to witness that a new era has dawned upon humanity—an era fraught with more transcendent power and benign influence than any which have preceded it. It was destined for this enlightened and rapidly-progressing age, when the mind, awakened and expanded to the most ennobling views of nature, and of the mighty objects of creation, grasps with giant hand the elements of nature as the

implements of his progressive knowledge and power to bear witness to so glorious an unfolding of the Divine influence as "the communion of saints."

This benign communion, which all have professed to believe would come, but whose reality so few have comprehended, was destined to reveal to man by "spiritual communications" the means by which the mighty objects foreshadowed at his creation will be successfully accomplished—to reveal to us those arrangements far reaching into our future existence, combining humanity's utmost good with God's utmost glory, thus dispelling the gross darkness and tortuous delusions with which ages of superstition and fanaticism have hitherto overspread the world.

PSYCHE'S PROGRESS; OR, THE WAY OF A SOUL AFTER DEATH

BY GEORGE STEARNS.

PART FIFTH—THE PROSPECT.

What there is for man to see
In the realm of Deity,
Every soul must live and grow
Everlastingly, to know.
Of creation ages can
But a very little scan.
Little to the "mighty maze"
Which eludes an optic gaze.
Never in progressive mind
Will God's work be quite defined;
For, as Spirits wax discerning
And adore,
Nature grows and meets their yearning
To explore.

Truth itself, and truth to find,
Is the alient of mind.
Action is the soul's delight:
Learning, loving, living right—
Getting, giving, doing good:
This the breath of angelhood—
This the means of Spirit-growth.
Psyche can not live in sloth.
Work of love and love of worth,
Lift her from the sphere of earth,
Wait her to the clime supernal
Of the blest.
Making bliss-founts sempiternal
In her breast.

Heaven is not a moveless state,
Fitted souls to captivate,
Where "the saints" of any sect,
Self-exalted "God's elect,"
Sit and sing of sinless ease,
Or adore upon their knees,
Or with endless marvel tell
Of their rare escape from hell.
Heaven is not a place of rest,
Such as lazy men have guessed:
It's a sphere where useful labor
Does not shrink,
Where from serving self and neighbor
None can shrink.

Heaven is not a paradise
One may purchase at a price,
Then sit down and idly view,
Pleased with nothing else to do
But oneself to gratulate
On one's snug and safe estate.
Heaven's an exercise of joy
In our faculties' employ.
It is wisdom's atmosphere;
It is virtue's inward cheer.
Souls above must keep well-doing
For their bliss,
Life in higher spheres renewing
As in this.

There's no heaven to which we tend
Whence immortals don't ascend.
Man will never grow so wise
As Divinity implies;
Never in beatitude
Reach the maximum of good.
Ever upward wends the soul
Godlike blessedness its goal.
Finally we shall not lose
Anything we prize and use.
Life is only *work and wages*.
Everywhere,
Heaven persistently engages
Hope and prayer.

Of earth's stages 'tis confessed
That the latest are the best.
Ever sowing to our need,
Still we reap the fruit of seed.
When we reach the "better land,"
Then will brighter skies expand;
Hollier angels from above
Woo us to diviner love.
So will heaven forever grow
Fairer than our dreams below.
Ever finding her ideal
More than true,
Psyche still the more than real
Will pursue.

Man is always pleasureless
In the ways of idleness.
Everywhere felicity
Is a web of industry.

God himself elaborates
All that he appropriates.
So of mind the natural bent
Is enjoyment to invent.
Bliss is never fortune's freak;
'Tis for such as rightly seek.
Wisdom only as we learn it
Makes us wise;
Heaven to bless but such as earn it
Will suffice.

Earn it, while we sojourn here,
And in every other sphere,
Not by self-wrought penance,
Not by conning rosaries,
Not by saintly hymns and prayers,
But, as common sense declares,
By dissenting from the throng
When we see it going wrong,
Oft withstanding pride and might,
Asking only what is right;
By increase of wisdom ever
Shunning ill,
Growing always by endeavor
Stronger still.

Thus is heaven for all and each
Quite within our natural reach.
Hope betokens God's design,
Human wish is WILL DIVINE.
Ask me not to poetize
On the fill of Psyche's eyes:
Here, where fancy plumes her wing,
Terminates my reasoning.
'Tis enough for us to know
That all souls are bound to grow
Wiser, better, happier, fairer,
From the clod—
That progression is our leaver
Up to God.

WEST ACTON, MASS.

DR. W. F. CHANNING ON DIVORCE.

Owing to a miscalculation as to our space after our first form had gone to press last week, a portion of the letter of Dr. W. F. Channing on divorce was unavoidably left out. We here insert the omitted part. Of course we will not be understood as expressing any opinion, *pro or con*, concerning the positions of Dr. C., as our principal object in inserting his letter was to show our readers his disavowal of any of the peculiar sentiments or doctrines of Spiritualists, upon which his views concerning marriage and divorce have been supposed to be founded. The omitted paragraphs here follow:

I am anxious to say that I am well aware that human nature is often better than the legal forms in which it is invested. I well know that the defects and oppressions of the law of marriage do not prevent, in multitudes of homes, the realization of the divinest relation of human life—of marriage, fit to be the nursery of society on earth and in heaven. But such marriages are not the creatures of the law. I wish also to say that while speaking thus of the theory of marriage, I am well aware that the law can only approximate to it by gradual steps, confirming, more and more, the outward institution to the divine ideal of human life. The State which has gone farthest has not relieved divorce from the character of a hostile proceeding. What is demanded now by social need, and by the logic of Protestantism, is a measure of *release* from the physical bond, where the higher elements of human nature require it.

It is fitting for me to say here that the position and motives of the Western States, on the subject of marriage regulation, have been greatly misrepresented. Indiana is a conservative State, and too busy conquering her wonderful soil from the forest to theorize. She adopted her carefully-considered and strictly-guarded laws of divorce as a conservative necessity. I regret that my adopted State, which I honor above Massachusetts in this regard for her justice and freedom, should have yielded recently to outside pressure, so far as to exclude from the relief of her laws all citizens who had not resided a year within her borders. But she did it in deference to the public feeling of other States. I will add that marriage is not more honored in sabbie New England than in Indiana, and I believe that the disorders of the present system exists less there than in Massachusetts. I refer especially to Indiana, as she has been traduced in some of the newspaper paragraphs which were the occasion of this letter. Indiana can well afford to wait for her vindication. The sister State of Ohio—she is engaged in building up a great commonwealth. She is comparatively free from debt, both government and people. She is orderly under self-government, hospitable, dignified. She is overspread with churches, and has built twenty-seven hundred school-houses at a cost of eleven hundred thousand dollars, raised freely by the people within five years.

The truth with regard to the West is this: No new State can be formed, with the facts of our present civilization before it, without enacting laws of release to qualify the law of physical marriage. Nothing but the rigidity of the mold, into which society is cast in the older States, preserves so long, against experience, the outrage of enforcing unnatural marriages.

I will devote a few words to some practical considerations

affecting divorce. Women are probably the greatest sufferers from the abuses of marriage, and most interested in measures of release.

This is recognized in western practice, where a woman always receives the readiest sympathy. In the present industrial condition of woman, the husband, in case of separation, is bound, as a general rule, to provide liberally for the support of the wife. The mother, except in the rarest cases, has the natural right to her own child. The father is bound to support the child, and continue to it his care, as far as is possible. It is the interest of society that its adult members should be married. The release from a discordant union should be no bar to the future marriage of either of the parties. It should be possible for separation to take place without necessarily involving either in blame; for the discord may be due to unnatural relations, and not to defect of character in either.

It has been customary, in dealing with persons who diverge from the popular notions of marriage, to employ against them the weapons of personal exposure and of falsification, from which I have suffered. For the sake of common charity and the honor of human nature, it is important to place the impending discussion as much as possible on impersonal grounds. Those who consider themselves especially the conservators of marriage, are little aware how indiscriminately this weapon of personal exposure may be used. The present system would not bear such a method of assault for a moment. Few men would be willing to have their domestic history, with all its mysteries, joys and sorrows, exposed to the street. Fewer still would consent that the woman they had known or loved should be dragged into public notoriety in the bitterness of such a discussion. Who could pass perfectly unscathed through such an ordeal? It remains for those who have hitherto resorted to such measures, to say in what spirit the question shall hereafter be met. I take no credit for the forbearance I have shown in not retaliating in this case, as I might easily have done on the private life of some of my traducers, whose principal editorial stock in trade is a cheap morality.

I have referred, also, to the weapon of falsification, so commonly employed in this class of cases. This is always necessarily resorted to by the conservatives of abuses; and no arbitrary or untutored system can ever be supported without resource at least to that Jesuitry which refuses to make nice discriminations of truth. On this subject, also, private and public gossip, not willfully false, is more loose and reckless than any other. I refer to these abuses in the public method of treating a great question, more for the sake of others than for my own.

PROVIDENCE IN A DREAM.

"When I was about five years of age," says Rev. Miles Martindale in his autobiography, "I was left, one Sunday, while my mother went to church, to the care of an aged woman. As she sat by the fire, she fell asleep; I went out of the house, and climbing up some steps that led to the top of a cistern, which, being full of water, I fell in, where I must certainly have perished, as the cistern was deep, and no neighbors near, had not an unseen hand interposed. Just at that moment, the old woman dreamed I had fallen into the cistern, and was drowned; and, waking in a fright, she looked round for me, she rushed up, and, running to the cistern, found me overhead, and dragged me out just in time to save my life."

"ANOTHER INCIDENT.—On Sunday morning," says the same author, "I crossed the river Mersey, from Liverpool to Wirrell, in order to preach at Storton, in company with James Tunstall, and two women, whom we did not know. The boatman, C. Dugdale, landed us on a rock that stretches out into the river a considerable way from the shore: the extremity of the rock is covered at half-flood, and between that extreme or crown of the rock and the shore, the rock or sand which forms the bed is considerably lower, so that before the extremity is overflooded, the rock is entirely surrounded with water. On this rock he set us down, as we expected we could have made the shore before the flood surrounded us; but the tide was running very fast, and we found ourselves imprisoned by the water. Dugdale was gone round Birket corner, on his way to the woodside boat-house; consequently out of sight; nor could we see one boat upon the river, nor any person along the beach, to whom we might make a signal. Neither I nor my companion could swim. The women wept bitterly. Death stared us in the face. The Lord so ordered it that a boatman belonging to the rock boat-house, going to fetch a cow from a field that lay along the shore, the cow ran to the hedge next the river, and he, following her, discovered us in that situation. He left his cow, and ran to the beach, where the boats lay, and made all the haste he could to our relief. We had, when he came to us, about two yards in diameter of the rock to stand upon; in less than fifteen minutes we should have been washed away from our standing, and consequently all must have perished."

George Johnson, an escaped slave, is lecturing in New Jersey on "John Brown and Slave-life in the South."

SPIRITUAL TELEGRAPH

FIRE-SIDE PREACHER

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE

Editor and Proprietor

Publishing Office, (Daily Times Building,) 37 City Hall Square, Room 22

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This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

Books for the Holidays at Half Price.

Until the 15th of January next, we will fill orders for the following books in our catalogue on the last page of this paper, at half price.

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BROWN AND SLAVERY.

COMMUNICATION FROM GALVESTON, TEXAS.

I enclose a brief article, which I hope you will publish as an anti-dote to your editorial notice. By the terms of your contract, your paper is "hospitable to every earnest thought and respectful utterance, pro and con," etc. The leaning of your article, as I interpret it, is pro murder and treason; and, in justice to your Southern spiritual brethren, you should at least admit into your columns an "utterance" con. From the testimony of James Redpath, Brown's most devoted friend, it appears "that for thirty years he (Brown) secretly cherished the idea of being the leader of a servile insurrection." "It was no 'mad idea,' concocted at a fair in Ohio, but a mighty purpose," etc. [See Boston Atlas.] The Providence Post says: "The simple truth is, that Brown commenced his career as a villain long before his son was killed, and that most of his villainous exploits preceded this event. No man in Kansas doubts, or has ever doubted, that he is a murderer; and that he is a horse-thief might be proved, we think, without seeking for witnesses now outside of the city of Providence." United States Senator Mason, after due investigation at Harper's Ferry, says: "There was no insurrection in any form whatsoever on the part of the inhabitants of that town or vicinity. The fact is undoubted, that not a man, black or white, joined the invaders after they came into Virginia, or gave them aid or assistance in any form." Such a result might have been predicted by any one acquainted with the character of Southern negroes, who are the best fed, best clothed, and most contented peasantry on the globe. Our Southern brethren have nothing to fear from their slaves, but only to guard against the treasonable and murderous machinations of fanatical politicians, preachers, editors, etc.

REMARKS.

We are glad to publish the above letter from a very worthy and intelligent Spiritualist at the South. We know that there are two sides to this very troublesome question of Slavery. We are aware that very worthy citizens, more especially residents of the South, think they are doing God service in keeping slaves—that they are thus elevating them to their highest capabilities, and therefore are benefactors of humanity. On the contrary, other men, equally good citizens—more especially residents at the North—as honestly think it is wrong to hold slaves—that the colored people are human beings, capable of a good degree of human elevation under favorable circumstances—that bondage is incompatible with education, elevation, and human unfolding—and that it is necessary to free the slaves before they can be instructed and unfolded so as to exhibit the human capabilities which they possess.

Both parties claim (and we have no right to say that they are not equally sincere) to speak and act in this matter from a generous feeling toward the colored race; but there is generally manifested too much feeling and excitement on both sides of the question to discuss it in candor, and with a prospect of developing correct results.

The article to which our correspondent refers expressly

states that the act of John Brown is pronounced on all hands to be rash, and is universally deplored even by those who strongly sympathize with his general feelings toward the enslaved. We are opposed to slavery in all forms, whether of body at the South or of mind at the North, and we know that a large majority of the people South entertain the same sentiments; but in saying this, we do not believe the sword and bullet constitute the Divine method of reform and progress among civilized people; neither do we think that denouncing people and calling them names is calculated to inspire humanitarian feelings. We think Southern people are naturally generous, and that they are ready to heed and to hear everything that may be said in a fair and generous criticism of slavery, if it be done with a view to elicit truth, enforce justice, and concert with them in honorable and just means to ameliorate the condition of the people both North and South. We should like to hear the expression of our Southern neighbors on this subject. Let us see if we can not talk this matter over in all candor and sober earnestness, and with profit to all parties. If we find we can not, we can stop in the midst of the discussion. The Harper's Ferry affair has developed an intense feeling, which is incompatible with sound discretion.

Under the existing laws, we do not see how it could be otherwise than that John Brown should be hung; and yet it appears that he was as fully persuaded that he was acting in Divine order as any one who argues against slavery, or anybody who conscientiously holds slaves. The event had a cause, which cause the hanging of John Brown has not removed. That same cause may make other John Browns. We wish that Virginia had showed to the world her strength and magnanimity in pardoning and setting Brown and his associates at liberty. We think the effect would have been salutary, and would have tended to allay the excited feeling on the subject, and would have challenged profound thought and respect. We could wish now that Virginia would show her generosity in setting at liberty those still under sentence. She will feel stronger and better afterward. The whole South will feel better; the North will feel better; we could all talk better, calmer, and more usefully; and God and humanity would be glorified in the act.

Virginia still has the opportunity, by a single act, to change in a good degree the whole aspect of this melancholy affair. She has vindicated her laws and her strength, and now let her vindicate her magnanimity by pardoning those whose zeal overpowered their discretion, and menaced her laws, and disturbed the peace and quietude of her citizens. We suggest this as consistent with the better feelings of humanity, and with the, at least, philosophy of modern Spiritualism. The new unfolding does not favor the blood and carnage, philosophy and method of reform, nor the taking of life in any form, nor for any cause. Therefore it does not countenance any forcible invasion of rights. It teaches that shooting, butchering, and hanging men don't kill them; but that when the earthly temple (the body) is thus forcibly invaded and impaired, or rendered untenable, the man moves out and seeks other instrumentalities through which to express himself, and to carry out the more permanent loves of his life. It teaches that after we have done all that is in the power of man to do to destroy a brother man, *the man himself is somewhere still*, and at his work. Hence modern Spiritualism abrogates all force, all deadly weapons, all fighting, all mutilation of human bodies, all lacerations of human affections, all tantalizing of the Spirit, all exultation for temporary conquests over mind, matter, and human interests. On the contrary, it inculcates the better qualities and aspirations of the human soul. It invites all men to come and sit down, and "reason together," and though a brother's sins be as scarlet, reason shall bleach them as white as snow, and the man himself shall thus be saved, even by the fire of truth—of God, which is in him. It teaches that we have no right to circumscribe a brother's usefulness, either by word or deed, but to help him, if possible, to be more and more useful.

It may be asked whether we would have no restraint exercised over the passions, impulses, and indiscretions of men. We answer that, in our present condition, and during the transition of humanity from the "might makes right" and blood and carnage plane, to that better plane of reason, right, equity, love, peace, and good-will, we must use both methods, force and persuasion; but we may safely relinquish the for-

mer, as the latter is introduced, and we think it is not only safe, but vastly better, to restrain men who are dangerous to the peace of society than it is to mutilate their earthly bodies. We would, if we could, surround every bad man with the most harmonious and elevating influence. We would teach him, if we could, the inevitable consequences of his own act to himself. We would take away his devil as an excuse, and his Christ as his scapegoat, and make him realize himself as a man, with duties and responsibilities as such; and that the consequences of his errors are inevitable in and upon him, and in the Divine order are sooner or later adequate to teach him the folly of kicking against the pricks of persisting in wrong-doing; and finally, to work out his reformation.

We trust now that our neighbors of the South will have no fear that their highest interests will be jeopardized by the influx of modern Spiritualism, but that they will hail it as the Evangel of peace, righteousness, and good will to man.

SPIRITUALISM IN CALIFORNIA.

Mrs. Eliza W. Farnham writes from San Francisco, Md., date of 18th Oct., as follows:

"The greatest interest is manifested here on the subject, and the need of two or three good speakers in the State. I have been the last two Sunday evenings to packed houses, and cannot get away though I wish very much to go, having, as you know, other work to do. The news that Mr. Forster is coming out is very gratifying to Spiritualists; but I wish that at least one other good man or woman would come also. But mediocre speakers and milk-and-water talkers are not wanted."

The San Francisco Daily Times, of 19th Oct., thus notices Mrs. Farnham's lectures:

"Last evening, the Hall of the Sons of Temperance was densely packed with an attentive audience, who listened with intense interest from the commencement to the close of a most intellectual and philosophical discourse, which would bear comparison with the performance of many of the most eloquent speakers of our day. The spiritual philosophy was presented in contrast to the old and effete theological systems with a clearness and force seldom equalled by any public speaker. A committee was appointed to solicit a copy of the lecture for publication. Arrangements were made for another lecture by Mrs. Farnham on Sunday evening next."

The high estimation in which this lady is held amongst whom she labors was lately evinced in a manner. News having arrived of the death of an occasion was taken at a public meeting to pass appropriate resolutions of sympathy and respect, which was published in the papers of the 24th ult.

Death of Mrs. Fernando Wood.

No sooner had our Mayor elect become sure of his appointment to occupy the highest office of our municipal government for the next two years, than he was met by an unexpected affliction in the sudden death of his wife, which occurred on Friday morning of last week, while her husband was absent at Washington. Mrs. Wood was the daughter of the late Judge Richardson, of Auburn, and is spoken of as a most estimable lady. She leaves seven children, the youngest of which is a baby only a few days old. In this bereavement the generous political opponents as well as friends of Mr. Wood will accord to him their heartfelt sympathy.

"What Knowledge is most Worth."

Under this title, we commence this week the re-publication of a valuable article from the Westminster Review. Let no its length prevent any intelligent person from a careful perusal. Register no more Letters.

We lose more money by registered letters, containing remittances, than in any other way, as the fact of the letter having been registered seems to serve as an advertisement to dishonest parties, who have the handling of the mails, that money is closed. Our patrons hereafter will please make their remittances without registering their letters.

To our Patrons.—Christmas and New-Year's Gifts.

Our present subscribers (and others who become subscribers prior to the 1st of January) wishing to extend the compliments of the season to their neighbors, by a present of the current months of the present volume of this paper, shall have it at half-price—fifty cents—for six months. This proposition will continue till 1st January.

ES—A correspondent writes us that the people are orthodox in his neighborhood, and believe their friends are in Heaven and don't want to return to comfort and communion with their friends on earth, and that the wicked are shut up in Hell and can't come back, which precludes any appreciation of the Spiritual Telegraph.

MISS HARDINGE AT MEMPHIS, TENN.

Miss Emma Hardinge (who, we believe, is now lecturing at New Orleans) recently made a visit to Memphis, Tenn., where, it appears, she was so unfortunate (or fortunate) as to create considerable disturbance in the minds of certain bigots who have heretofore given the cue to public opinion in that town. Some one appears even to have regarded it as compatible with the Christianity and civilization of that place, to throw a stone through the window of the hall while she was lecturing. A rather weighty argument, that, if it was not very convincing; and we would like to know whether this is a fair specimen of the manner in which the moral chivalry of Memphis is wont to meet a recusant female in a contest of ideas.

It seems that during Miss Hardinge's stay in Memphis, she overheard one morning, at the house at which she was stopping, some expressions of grief at the failure of a project to raise funds in aid of an asylum for the orphans of the city, by means of a fair which had just then closed. Miss H., in obedience to a benevolent impulse, immediately said to some friends present, that she would give them the proceeds of a lecture. The offer was promptly accepted, and some member or members of a Committee or Board of Overseers belonging to the asylum caused a notice of an appointment for such a lecture, to be placed in the hands of the editor of the *Memphis Daily Inquirer*, who inserted it, with commendatory remarks, in his next issue. This immediately called forth a note from a correspondent, overzealous for the conservation of Memphis Fogyism, in which he stated that no request had been made by a majority of the Committee of the asylum, "to this Northern fanatic to deliver any such lecture," and the writer sincerely hoped for the honor of the city that no such lecture would be supported by that community; and he then goes on to denounce Miss H. as all sorts of fanatics, reminding her that she had better "go home and attend to the duties assigned to her by the laws of God and man." Seeing that her well-meant efforts in behalf of the poor orphans of Memphis, would inevitably cause several of the "unco guid" of that city to commit no small amount of sin, if not to make downright fools of themselves, Miss H. concluded to forego her lecture; but in a somewhat lengthy communication to the *Inquirer*, she passed the subject of controversy under review in such a manner as, we think, must have caused her bigoted detractors to place a somewhat lower estimate upon themselves than before. The affair has caused considerable excitement in that section, from which good can not fail to accrue.

We would be glad to have Miss H. keep us advised of any important incidents of her travels.

Vegetable Powder to cure Hemorrhage.

We call attention to an advertisement on the last page of this paper, under the title of "Vegetable Powder." We have known the gentleman who prepares it several years, and knew him when he was very much troubled with bleeding at the lungs. He has entirely cured himself by the use of the powder mentioned. He has given it often to others similarly affected, and has produced the same desirable effects; and from our knowledge of, and confidence in, the gentleman's integrity, and the uses we have reason to believe these powders may subserve in healing those afflicted in the manner specified, we have allowed some of the Powders to be left with us to be sent to those who forward to us the price.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch is engaged to lecture at Dodworth's Academy on each successive Sunday for some five or six weeks. In addition to these labors, Mrs. H. is engaged in the delivery of a course of lectures at Clinton Hall, Astor Place, on Wednesday evening of each week.

Dr. Redman's Tour.

In another place will be found a letter from Dr. Redman, detailing the incidents of his tour as a medium to the South. We thank Dr. R. for his contribution to the interest of our columns, and hope he will continue to favor us with the relation of any interesting incidents that may occur within the sphere of his professional avocations.

Gifts to the Neglected Sisters.

Packages are regularly sent to our correspondents, Miss H. D. H., St. Louis, and J. M. Carter, Adams, Mass.

We call attention to the advertisement of Dr. Acker, which may be found in its proper place.

MRS. CORA L. V. HATCH'S LECTURE

SUNDAY, DECEMBER 4.

Mrs. Hatch commenced an engagement to speak five Sundays at Dodworth's Academy. Her subject in the evening was, *The Origin of the Human Race*.

She first briefly reviewed the various theories entertained relative to the origin of man, and gave her reasons for rejecting them. She said, Science involved the subject in mysticism and sophistry; it says that all types exist in a proceeding manifestation; that the inferior has the capabilities of the superior, and grows or unfolds into it. It claims perfection from imperfection; it makes results superior to causes. She thinks this cannot be; she thinks that mind is superior to matter, and can not be produced by, or from, matter. The idea to her that instinct becomes mind, and that mind becomes divinity, is absurd. On the contrary, she maintained that man could have no possible origin except in the divine mind. She illustrated the subject by saying that stones exist before buildings, but they do not form themselves into buildings. The intelligence of man puts the stones in order, and makes the building. Iron can do nothing, but the mind and ingenuity of man makes of it steam engines. She thinks it is as absurd to say that matter makes man, as to say stones build houses, and iron builds steam engines.

Matter, said she, in itself possesses no power of life, motion or construction. Notwithstanding, we cannot conceive of man separate from the earth, there is no evidence that man sprung exclusively from the earth.

Theologians consider that all races of men had their origin in one type. But, it is asked, if God could breathe into clay the life of man, why does he not do it now, and everywhere? It is said, too, that one race of men differs from another; that the Caucasian race differs from others in origin and constitution. She claimed that animals and men had distinct types and origins. She said it can not be proved that any animal originated in a lower type, and therefore she maintained that the first type of humanity was just as perfect, and as nearly allied to his Creator, as we are, and the origin of man reaches back to the very morning of creation, and proceeds from divinity. God is still speaking and acting to-day, and unfolding the beauties of his divine mind. The human form came, to be sure, from the earth's surface; but where is the architect? Certainly not in matter. We do not inquire where is the canvas, and the paint; but where is the artist?

There is no difference in elements between men and animals. Intelligence constitutes the only difference. Therefore for every species there has been a corresponding type which has been outpoken from the divine mind. Progression is in infinity, and not in divinity. Inspiration reveals the quality of the soul. If soul were the result of matter, it would cease to exist. Creation *is*. It was not, it will not be, but it *is*. Creation is in every breath. Man is divine in respect to his origin, and the relation which exists between him and his Creator. Man is immortal, inasmuch as time preceded him.

In conclusion, she said the human race as a type could have no other origin than the absolute, positive conception of the divine mind. The house was well filled. Mrs. Hatch is engaged to lecture five Sundays.

We have received some circulars, purporting to come from one Daniel Milton, Greenpoint, L. I. We suppose he wishes us to give them publicity through these columns. They seem not to be adapted to our paper, or to our readers, who are common sense people, while these circulars are of the "Everlasting Gospel," "Hear, O Israel," and "Thus saith the Lord God" kind of stuff, which is only adapted to purely authoritarian people, of whom we have none. If we should give it publicity, it would not scare any of the readers of the *Telegraph*, and as to understanding it, that is quite out of the question; for it consists in a selection of the most terrific words from the Old Testament and the Revelations, and the highfalutin stuff used in revivals of sectarianism. It is not in our line.

CARACAS, S. A.—Friend Driggs will oblige us by keeping our readers informed of the Spiritual unfolding, and of the influence it is exerting in Central America.

We commence this week our series of articles and compilations on ancient Spiritualism, with the insertion of the interesting letter of Pliny, the younger, to his friend Sura, which contains three interesting facts.

WANDS, AND THE DIVINING ROD.

According to a principle of philosophy which we have frequently set forth, every form in being, whether found upon the human, the animal, the vegetable, the mineral, or the cosmical plane of existence, is surrounded and pervaded by an impalpable element of a nature corresponding to the tangible material itself, in all its parts. This invisible and intangible essence may be called the quasi *nervatura*, or the proximate proceeding of the vital principle or soul, of the particular outer form with which it is associated, and as such, it governs and gives all the distinctive properties to that form, in the same way as the human soul through its proceeding spherical energy, governs and characterizes the body. Moreover, as all visible bodies may act upon each other by outer and visible contact, so their souls, through their invisible and vital proceedings, may intercommunicate according to mutual affinities, thus establishing an interior sympathy between all departments and degrees of existence, which may often become manifest in its reactions upon outer forms. According to this theory, it would be natural to expect the interior soul of man, and through it the outer body, to be often impressed and moved not only by the souls of other men (as in the voluntary and involuntary operations of animal magnetism), but also by the vital proceedings, effluxes or "spheres" of the quasi souls of things in the lower kingdoms of nature.

Admitting the essential principles of this theory, it is easy to account for a class of facts which, however well attested, would otherwise have seemed incredible, and which the majority of people, unacquainted with the interior or soul-forces to which we have alluded, are disposed to treat as altogether fanciful. These facts relate to the use of "magical wands," and especially the "divining rod," or *baguette divinatoire*, as the French call it, as conductors, or perhaps rather directors, of this invisible force, with some accounts concerning the effects of which we will now endeavor to entertain reader.

There is one class of facts, standing in direct analogy others which are to be related, which were familiar to all earlier, and will be believed by all the later magnetists. I allude to the magnetic *baguettes* and conductors that were employed by Mesmer, Deleuze, and others. By concentrating the vital fluid of the human system into a vessel of pounded glass, water, etc., and then connecting it with the body of a diseased person by means of a rod or moistened cord, the most decided magnetic effects would often be experienced by the patient, causing, in some cases, even swoonings and catalepsy, and often ultimating in the cure of his disease. So by the magnetizer holding a metallic or glass rod in his hand, and touching the patient with one end of it, similar effects would be produced; and, in some instances, these modes of application were deemed more efficient than direct manipulation.

Considering, then, that animals, plants, minerals, etc., have each their own peculiar magnetism or proceedings from a soul essence as suggested above, which, in some of its degrees, connects and assimilates with the corresponding essences of the human being, and with all other things, and considering that such essences are really the proximate origin of all force, it becomes easily conceivable that the same, when brought in sympathetic rapport with the soul, and thus under the operation of the will, may possibly be conducted and directed so as to produce the most surprising effects, even upon outer and visible objects in nature. Herein, as we conceive, consists the true explanation of the practice of the old magicians in using a rod or wand, and of the remarkable effects, even upon the outer elements, which it is authentically related that they often produced by its means. Without for the present attempting to open the history of these wonders in their variety, we will confine our attention to a particular branch of them, a few details and proofs of which will introduce the analogical mind to whatever truth there may be in all others.

Many of our readers have doubtless met with instances of alleged discoveries of springs, or of metallic veins, by means of a forked stick cut from a hazel or peach tree, and holden in the hands of a person of peculiar nervous susceptibilities. It is said by those who practice this mode of divination, that when they are standing near, or over the spring, or other object sought, the stick manifests a tendency to rotate in their

hands, and that this tendency is powerful or weak, according to the nearness or remoteness of the object sought. Sometimes this rotative force is even so great as to twist off the stick as it is holden firmly in the hand.

The peculiar nervous or physical susceptibility which is necessary to the movements of the stick, is said to be hereditary in certain families. Thus there is said to be living in the Hartz Mountains, in Germany, a family of people, who, from time immemorial, have supported themselves almost entirely by this mode of divination, and that they are so well paid for their services as to enable them to live for most of the time in idleness and dissipation. It can not easily be conceived that this people would, from generation to generation, be supported in this mode of employment, unless there were some incontestible reality in their pretensions. In France, and also in Wales, the use of the divining rod is also extensively known, and has been attended with marked success, notwithstanding the ridicule with which it has generally been treated by otherwise scientific men.

Lady Milbanke, the mother of the wife of Lord Byron, in a letter written to Dr. Hutton, details a portion of her own experience in the use of the divining rod, the main particulars of which were as follows: Being at Aix in Provence in the year 1772, when she was only nineteen years old, and happening, one day, to visit the Chateau d'Ausonis, in company with her friends, they found the proprietor of that estate had just been successfully employing a diviner in discovering a spring of water of which he had been much in need. Piqued by the incredulity of his visitors, the proprietor sent for the *homme à la baguette*, as he was called, and caused him to exhibit some experiments. He took a forked branch of hazel, and held the twigs firmly between his thumb and finger, with the vertex pointing downward. "Standing where there was no water, the *baguette* (stick) remained motionless; walking gradually to the spot where the spring was *under ground*, the twig was sensibly affected, and as he more nearly approached the spot, it began to *turn round*; that is, the vertex raised itself, and turned toward his body, and continued to turn till the point was vertical, and then again descended outward, and continued to turn, describing a circle as long as he remained standing over the spring, or till one or both branches were broken by the twisting—the ends being firmly grasped by the fingers and thumbs, and the hands held stationary.

After seeing him do this repeatedly, different persons of the party tried the *baguette* in succession, but without effect. The lady who writes the account happened to be the last. "No sooner," says she, "did I hold the twig as directed, than it began to move as with him, which startled me so much that I dropped it, and felt considerably agitated. I was, however, induced to resume the experiment, and found the effect perfect."

Subsequently returning to England, and visiting a family on whose estates there was a deficiency of spring water, this lady engaged to find them a spring, if possible, by means of this newly-discovered faculty. She accordingly procured a forked hazel stick, and with it passed over the grounds till it turned in her hands. A stake was driven down at that spot, and she was conducted to a building at some distance in the park, and requested to try the experiment there. The *baguette* turned so strongly that it twisted and broke; and the gentleman, after critically observing the test, and seeing that it was decisive, acknowledged that when that building was erected, they were obliged to drive piles for the whole foundation, as they met with nothing but quicksand. This induced him to dig where the lady had first indicated, where they soon found a very fluent spring, over which they built their dairy.

This lady subsequently visited Dr. Hutton, and tried the experiment in his presence. He observed that the *baguette* uniformly moved when held over a place where he had strong reason to believe there was water, and as uniformly remained quiescent over places where he knew there was none.

"Thouvenal," says Ashburner, "found a man named Bleton, whose business was that of a *sourcier*, or a discoverer of springs by means of the divining rod; and upon this man he made more than six hundred observations, many of them in the presence of above one hundred and fifty persons, mostly of important stations, and very creditable from their high characters, who testify to the truth of the observed phenomena."

With Bleton, as also to some extent with Lady Milbanke, the movement of the stick was coincident with a peculiar internal feeling, which, in him, was followed by an oppression of the chest, a diminishing pulse, a general chilliness, a staggering of the legs, and a stiffness and twitching of the wrists, all of which symptoms were the more sensibly felt when he was walking in a direction *against* the subterranean current; and by the character and variations of these phenomena he could generally tell the approximate depth of the water.

Bleton's mode of experimenting was different from that of others, in that he would simply place a slightly bent rod horizontally across his forefinger and thumb. When standing over subterranean water or metals of any kind, this rod would perform regular revolutions, which would always be in the same direction, unless the underground substance was iron, which would invariably impart a motion in the opposite direction. It was moreover, observed, in all these cases, that the water or metal must be *underground*, or the stick would exhibit no motion.

But a case far transcending any of these as to the marvelous nature of its phenomena, was that of one Jacques Aymar, a French peasant, who lived at the close of the seventeenth century. Of the particulars of one of his marvelous performances, the following is a summary. They seem to well authenticated to admit of a doubt, whatever theory may be adopted to explain them. It seems that on the 5th of July, 1692, a wine merchant and his wife were murdered in their cellar at Lyons, and their house was robbed. No clue to the perpetrators of the crime being otherwise obtained, a neighbor of the murdered family resolved to send for Aymar, who was accordingly brought and introduced to the King's Attorney-General as one who could probably ferret out the assassins by the exercise of a peculiar sense. No sooner had Aymar been led to the cellar where the murders had been committed, than his pulse rose as if he were suffering from a violent fever, and the motions of the forked rod which he held in his hand speedily pointed out the place where the murdered bodies had lain. Having thus received the first impression, Aymar, guided by his rod and accompanied by three persons as escort, traced the assassins through the street through which they had fled, as if they had left a perceptible magnetic or spiritual taint in the atmosphere wherever they went, and which still remained as a spiritual track by which they might be traced in their flight. He traced them out of town to the bridge of the Rhone, where his rod indicated that they had gone to the right along the bank of the river, and where he sometimes recognized the traces of two, and at other times of three accomplices. His impressions soon led him to the house of a gardener, on entering which he declared that three fugitives had set around a particular table, and had handled one of three bottles which were in the room, all of which facts were now confessed by the gardener's children, who had been left in charge of the house, though they had been afraid to mention them to their parents before. Thence, the peasant traced the men along the banks of the river half a league below the bridge, where he declared that they must have entered a boat. Another boat was procured, and Aymar and his companions embarked and followed them, keeping their track as clearly upon the water as he had upon the land. In passing down the river, Aymar insisted upon landing at several places where he said the fugitives had gone ashore, when he traced them directly to the houses which they had entered, and, to the great surprise of hosts and spectators, he pointed out the beds on which they had slept, the tables around which they had set, and the pots and glasses they had touched. When he arrived at the camp of Sablon, he was considerably agitated, being strongly impressed that the murderers were then among the soldiers which he found there; but fearing to use his rod for the purpose of discovering them, he returned to Lyons. Thence he was sent back to the camp of Sablon with letters of recommendation; but when he arrived the second time at the camp, he found that the fugitives were no longer there. Thence he traced them to Beaucaire, in Languedoc, where his rod led him to the gate of the prison, and where he felt sure that one of the criminals might be found. Fourteen of the prisoners were made to pass before him, and among these was a hump-backed young man, who had just been brought in for some petty theft, and on him his rod turned. He was accordingly brought back to Lyons.

During the fore part of his journey, he firmly protested his innocence of the crime with which he was charged, till, being confronted by the several hotel keepers where he had slept in going down, he at length could no longer resist the evidence of their accumulated testimony, and made full confession that he had participated with two men in the Lyons' murder; and then he described their passage from the house, through the streets, down the banks of the Rhone, into the gardener's house, and then in a boat down the river, and their stoppage at the different places precisely as Aymar had indicated by means of his rod!

Admitting the well attested facts of this nature, of which almost any number might be collected, it must be admitted that they illustrate and confirm the theory of universal sympathy and their proceeding effluences—as mediums of sympathy and communication with each other, as set forth at the commencement of this article, while in its turn the theory admirably explains the facts.

"REFORM AND REFORMERS" AGAIN.

MR. PARTRIDGE: I have had, and still have, no personal antipathy or pique toward "F.," nor would I have deemed his article, under the above head, worthy of criticism, had it appeared in the *Christian Advocate*, or *Christian Inquirer* even. As it is, I wish to call the attention of those of your readers that have followed us thus far, as briefly as possible, to the remarks by "F." on page 355.

Says "F.": "I suppose that even Mr. Densmore will admit that it is possible for ignorant and self-conceited persons to dabble in subjects which they know nothing about, and thus delude the minds of men by usurping the position of teachers." That ignorant men can dabble in things ignorantly, I can readily admit; but that they can "thus delude the minds of men," when persons of morality, intellect and cultivation have an equal chance of being heard, and where truth has the liberty of appearing, I very much doubt. If so, then "Truth is not 'mighty, and will' not 'prevail,'" and the quicker we acknowledge the "divine right of kings," and the infallibility of Popes and religious teachers, the better.

"F." says he honors and defends the right of all persons to express their opinion, "provided they do not assume to cram their ideas down the throats of others by violent denunciation and swaggering pretension." If one's object be to force conviction, assumption, "violent denunciation" and "swaggering pretension" are always fatal to success—such things do not tend to conviction; and to talk of "cramming their ideas down the throats of others," is simply talk for talk's sake—cant.

"Impudence, ignorance, and 'self-conceit' have no right to figure in such an arena (things in Church and State) at all, except to exchange themselves for knowledge and humility." Suppose they have not; then what? Who shall determine who are the ignorant and self-conceited? "F." claims the "right of holding all such up before the mirror, until they see to what genus and species of the animal kingdom they belong." But before they can be so held up, the "ignorant and self-conceited" must be pointed out; and is "F." really willing to take this upon himself? Undoubtedly scores of native-born citizens march up to the ballot-box and vote yearly, who have no real comprehension of what they are doing; still, to attempt to debar such from the exercise of suffrage, would be a great wrong.

"If Mr. D. will put on his specs, and read my article again, he will see that I said nothing that remotely hints that the respectable vocation of shoemaker is incompatible with a full comprehension of the principles of government." Let us see. The anecdote which "F." indorses as illustrative of his thought, was this: A man was found haranguing a crowd, who, upon interrogation, acknowledged just two things—that he was not a watchmaker, and that he was a shoemaker. From these two things, and *these only*, he was bid to cease talking and continue shoemaking. The Governor based his argument on one of these only—the fact that he was not a watchmaker; and if "F." did not "say anything that remotely intimates," etc., he is left in the same position; for *he did say* that "that shoemaker was learned only in the science of boots and shoes," and that "*his sphere did not transcend the sphere of leather*," and if he, "F.," did not so assert because of the shoemaker's vocation, it must have been the only remaining fact—the de-

iciency in the knowledge of watch-making! *Out of the frying pan into the fire*

"No man is more thoroughly in favor of mental freedom than I am," says "R." Perhaps there is not. Dan Rice was once brought before a magistrate, in Meadville, and fined for showing, without a license. In the next day's performance, in answer to a question of the ringmaster's, he said, "Squire— is a fine man, a very fine man; indeed, sir, a very fine man; but he has a most horrible way of showing it!"

EMMET DENSMORE.

BLOOMING VALLEY, PA., Nov. 1859.

I have no farther rejoinder to make to the above than to ask the intelligent reader who has preserved a file of the TELEGRAPH, to turn back to my article entitled "Re-form and Reformers," published Oct. 1, and my rejoinder to Mr. Densmore's criticism, published Nov. 19, from a candid perusal of which my real position, with its grounds and reasons, will be perceived with sufficient clearness. I deem it unnecessary to say that I still stand to my first grounds, and would simply remark, in reference to Mr. Densmore's second paragraph, that if, in virtue of the "equal chance" which "persons of morality, intellect and cultivation have" of "being heard," he expects the class here specified will exhaust their time and effort in pursuing with formal refutations an everlastingly repeated clap-net of ignorance and non-sense, he expects from them a work which they will not be very likely to perform.

Mr. D. asks, "Who shall determine who are the ignorant and self-coarcted?" Good gracious, what a question!

LETTER FROM CARACAS, S. A.

CARACAS, S. A., November 10, 1859.

CHARLES HARTRIDGE, ESQ.—*Dear Sir:* I have great pleasure in communicating to you the pleasing intelligence of the great progress Spiritualism is making in Caracas. The intestine war, and the bloody exit Spirits are making from mortality to immortality, can not impede the glorious cause. Spiritual circles are in full blast. The Catholic Church is less opposed to spiritual manifestations and the celestial light which is spreading throughout this land than are the culpably ignorant and superstitious orthodox churches of the United States. The highest men in the land, as well as the lowest, are searching *per se mismo*, after divine truth, without the intervention of the pulpit, man-worship, and that of "churches and church steeples." The love of God is superseding the doctrine of vengeance as set forth from the pulpit—an idea handed down as a bugbear from the dark ages, and now doled out by leaders of the blind, seekers after an unknown God, and for a heaven as a future residence, but not knowing where to find it. God can only be known by his works; ten thousand worlds can not contain him, and heaven and hell are to be found in every man's breast, and nowhere else. He makes his own heaven and own hell, and is his own judge, and pronounces his own sentence from day to day. As the tree falleth, so it shall lie; and so as we leave this world we shall pass into the next, and still continue to be our own judges. He that is slothful will remain in *statu quo*, and he that is diligent will progress in the celestial spheres. These are my impressions as derived from spiritual experience, and I leave others to form their own judgment. I can truly say, "O death, where is thy sting! O grave, where is thy victory!"

May all seekers for truth find their reward, is the prayer of your spiritual brother and friend,

SETH DRIGGS.

RECORDS OF A CIRCLE.

NO. III.

(On Sunday evening, at the house of A. Lister, Tarrytown, when the members of the circle were assembled, and some passages in the New Testament were being read, the Spirits came and rapped in answer to the passages; and some of the persons present had their clothes moved, and their feet and legs very perceptibly pressed by spirit hands. As some of the members were absent, the Spirits announced their intention to leave; but at the solicitation of the others, they consented to give us some manifestations, and requested us to change seats, by writing through the medium, Mrs. Edwin Lister. The Spirits then moved the black walnut dining-table about twelve inches more to the center of the room, and made it jump and bounce like a thing of life, so that it seemed necessary to hold the lamp. The Spirits then desired the light to be put out, when the Spirit bird whistled parts of several tunes with wonderful clearness and precision, and answered any question put, in the usual way. The Spirits then handled

each one in the circle, both under the table and above, took a large fluid lamp, put it into the hands of some of the circle, and carried it round the table two or three times, striking it on the table all round; and also took a large family Bible, and moved it about the table, and next a quire of writing paper; and slapped each person several times on the head and face, and threw the paper around with much force.

While the lamp was going round, Mr. A. Lister, leaning over the table, received a blow from the lamp on his chin, when the Spirits, in a playful, loving mood, patted him on the cheeks, meaning to ask forgiveness for the unintentional mistake; and, at the request of Mr. A. Lister, took his hand in his, and shook it as one man would shake hands with another. In like manner, the Spirit shook the hand of Mrs. E. Lister, and patted her face and hands in the most affectionate manner, as they did to all in the circle.

The Spirit bird again whistled a tune, when a Spirit's hand kept time tapping with the tips of his fingers on the back of Mr. A. Lister's hand; and afterward, in the like manner, on the hand of Mrs. Lister, senior. Something was put to our faces, feeling like very fine muslin; and Spirit fingers took hold of three in the circle by the nose very perceptibly, and afterward rapped the usual signal for the light, and bid us good-night, and seemed to walk out of the room, making as heavy a sounds on the floor as a person would with heavy shoes and stick in hand.

Present—Mrs. Lister, senior; Mr. and Mrs. A. Lister, Mr. and Mrs. E. Lister.

PROFESSOR MITCHELL ON THE STARRY HEAVENS.

We copy from an exchange the following abstract of a lecture lately delivered by Professor Mitchell, at the Odeon, in Williamsburgh:

Professor O. M. Mitchell delivered his second lecture on Astronomy, in the Hamilton course, at the Odeon, last evening. The attendance was very large, nearly half of the audience were ladies. The subject of the lecture was the "Organization of the Sideral Heavens."

In his former lecture he had explained the method of determining the distances of the fixed stars, and the improvements made in the instruments used. He had then spoken of the telescope as an instrument for penetrating and measuring space, he now would refer to a different power by which he could examine the structure of the bodies by which we were surrounded in space; this was its most wonderful power. To explain the power of the telescope, he illustrated it by his supposing that an instrument could be made to extend the power of hearing one thousand times beyond its natural range. Then could we hold converse with friends in California, or stretching across the ocean, listen to the debates now determining the Italian question. Two hundred years ago a telescope, magnifying one thousand times, was thought to be something beyond the power of man; it was thought that the Creator had set a limit to the power of man's senses, but, by the telescope, man's vision had been extended indefinitely. The telescope had three powers—the space-penetrating power, the dividing, and measuring power. His experiments had been made with a refracting telescope, which was superior to the reflecting telescope, by combining the same power within less dimensions. In this telescope the light falls upon the speculum, is reflected to a focus, when it is taken up by the magnifying glass, and then presented to the eye. Herschel built a reflecting telescope forty feet long, with a diameter of four feet; Lord Rosse had constructed one six feet in diameter and sixty feet in length, yet the lecturer had a refracting telescope seventeen feet long and a diameter of twelve inches, by which he obtained the same power as Herschel had. It magnified to the extent of 1500 times. In looking through it at the moon, could he include its magnified dimensions all at once, it would seem to cover the entire heavens. The power of the telescope was greater than that of the fabled garment of Eastern romance, which transported its wearer to wheresoever he wished. But its power was confined to earth, while the telescope carried you into boundless space. With his telescope he had been transported within 150 miles of the moon, and suspended, without any effort of his own, had gazed upon that planet, beheld its wild and chaotic scenery, its lofty mountain ranges, deep, dark chasms, blacker than anything on this earth; so distinct and near did they appear to him, that it seemed, if he had had a ten-foot pole, he could have touched the planet. The magnifying power of the telescope depends upon the amount of light falling upon the focus of the eye. Take the diameter of the circle of the eye, about one-tenth of an inch, and as many times as that is contained in the diameter of the glass, so many times further will the eye be enabled to penetrate into space.

The lecturer then related some of the experiments made by Herschel in measuring the bulk and distances of the stars

Herschel found, upon observation, that if the furthest fixed star were to travel off from the direction of this planet with the velocity of light, twelve million miles a minute, it would take twenty years for it to get beyond the range of his instrument. Viewing the heavens with the naked eye, the milky way appears a stream of nebulous light. Viewed through a telescope, these streams of light break into thousands of stars; and gradually, by enlarging the diameter of the telescope, you penetrate further and further into space. Herschel conceived the idea of penetrating entirely through the stratum of stars, and to measure and map out the heavenly system. This work, the greatest ever conceived by man, Herschel undertook, and he lived to accomplish it in a measure. To do this—to place all the universe and systems of the heavens on a chart—he proceeded to measure them by direction, by using the dividing power of the telescope; by dividing or cutting up the star's diameter into lengths, he had taken the stars, section by section, and mapped them out their distances and diameters. As Herschel had done, he (Prof. Mitchell) had tried the dividing power of the telescope by using it with different diameters. With a diameter of one inch, then two, and then three of stars, invisible to the naked eye, became revealed; but there were specks of nebulous light beyond. He increased the diameter two, three and four inches; the number of stars were multiplied, yet there were still specks of light beyond his reach; and he kept on increasing the diameter, inch by inch, up to twelve, when he penetrated through the stratum of stars, entered the depths of space, and beheld all the constituent systems of stars, all separate and distinct in their brilliancy, set in a vast beyond, black as the wing of night itself. The question was to what depth had he penetrated? To determine the distance of a fixed star of the first magnitude, they had to be measured by comparison. The naked eye could reach as far as the fixed stars of the sixth magnitude, but the telescope showed stars of the twentieth magnitude; these stars differed not so much in magnitude as in distance. To determine the magnitude of a star like Sirius, they had to compare it with the sun, or other planets. Supposing that the brilliancy of a fixed star could determine its magnitude, and the amount of light we received from it depended upon the distance, we could measure by comparison, as we know the comparative light of the sun and moon, and how many times the moon would require to be magnified to give the same light as the sun.

Comparing the light of Sirius, which is fourteen years in reaching us, with the light the moon gives at the relative distance, it will be computed that Sirius is sixty times as large as the sun. Taking the million of stars that form the milky way, the sun is about a fair specimen of the stars in existence. The stars are scattered through the heavens much as the audience were in that room; here and there a vacant seat, some places crowded together, others seated at regular intervals. Herschel undertook to measure the milky-way, and did so. The earth is nearly in the center, as he found an equal thickness of the stratum of stars on every side. Beyond the milky-way the stars are scattered at intervals, and are more sparse. The general outline of the starry belts is that of a ring. If he could transport his audience to the nearest fixed star, and let them gaze upon the heavens from that point, they would then see all of the stars as they see them now. The belt of Orion would be as brilliant as it appeared on this planet, and the constellation of Gemini would not have changed its place. It would be as if not one man had changed his seat in the room—he would still see the same audience. The distance to the nearest fixed star was too inconsiderable in the comparative boundlessness of space to effect any change; each star beyond it is as far from that body as the nearest fixed star from the planet we live on, such is the magnificent scale on which the universe is built. The stars of the milky-way, forming a ring, or a sort of flat stone, in which the earth is near the center, revolve, in two streams, which diverge at a point from which we can observe them, one stream passing above the other, and passing in a different direction, coalesce and sweep round the circle to the diverging point again. Such streams of stars go to form this mighty system; and now having gone entirely through this system, we could compare the bounds of the universe. If, instead of taking his audience to the nearest fixed star, he could have transported them to the small speck in the sword-handle of Perseus, the view would be the same. Specks of light beyond he would show them through the telescope, and each would burst into ten thousand stars, each as great as our own planet; and the stars which we see now, and which now seem to us to comprise the entire universe, would shrink into a space that you might cover with your hand. Such are the powers of the telescope; for every star you could see with the naked eye, the telescope will show you a universe.

Professor Mitchell concluded his lecture with relating the vision of the German poet, divested of his earthly nature and the breath of life breathed into his nostrils, and transported by an angel through the boundless space of the universe, from star to star, until his mind became bewildered in the contemplation of the vastness of the Creator's works, and his soul sank within him, when he cried, "Let me sink down here, and bury me beneath the earth, for I can go no further—the works of God are without end." Truly the stars of the universe are without number.

SPIRITUALISM IN ALL AGES.

PLINY'S LETTER TO SURA.

The following letter of Pliny the younger to his friend Sura, was written more than seventeen hundred years ago. In view of the relations which the facts therein detailed bear to the spiritual phenomena so conspicuous at this day, we are induced to give it to our readers entire, especially as otherwise it might be inaccessible to most of them. The first account is remarkable, not only for the beautiful spiritual appearance and accurate prophecy which it details, but as countenancing in some degree the idea of guardian Spirits (or tutelar divinities, as they were called by the ancient heathens) presiding over the interests of cities and countries. The second, occurring as it did at that remote period, and forgotten by almost all the world, is remarkable for the analogy which it bears to the many phenomena of "haunted houses," so called, which, in more modern times, have, with the same general features, occurred in different countries and among different classes of people, regardless of the previous beliefs or disbeliefs of those who witnessed them. The fact that occurrences thus manifestly correlated, and by their analogies mutually confirmatory, have been occasionally forcing themselves upon human attention for so many ages, and under so great a variety of circumstances, must, in all candid minds, go far to redeem them from any imputed and necessary connection with superstition and credulity, and to place them in the category of outstanding realities. It would seem, indeed, strange that the manacled ghost which appeared to Athenodorus, was kept from his rest by no other cause than having been denied the customary rites of sepulture; but if numerous concurrent and respectable testimonies may be credited, it would appear that many other Spirits have, for a long time after separation from the body, been dissatisfied from a similar cause. Whether this is owing to a mere fancy on their part, or to some mysterious magnetic connections, is of course impossible for us to tell. But to the letter:

P.

"The present recess from business we are now enjoying, affords you leisure to give and me to receive instruction. I am exceedingly desirous, therefore, to know your sentiments concerning specters, whether you believe they have a real form, and are a sort of divinities, or only the false impressions of a terrified imagination. What particularly inclines me to give credit to their existence, is a story which I heard from Curtius Rufus. When he was in low circumstances, and unknown to the world, he attended the Governor of Africa into that province. One evening as he was walking in the public portico, he was extremely surprised with the figure of a woman, which appeared to him of a size and beauty more than human. She told him she was the tutelar power that presided over Africa, and was come to inform him of the farther events of his life; that he should go back to Rome, where he should be raised to the highest honors, and return to that province invested with the pro-consular dignity, and there should die. Accordingly, every circumstance of this prophecy was actually accomplished. It is said, farther, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him on the shore. It is certain, at least, that being seized with a fit of illness, though there were no symptoms in his case that led his attendants to despair, he instantly gave up all hope of recovery; judging, it would seem, of the future part of the prediction by that which had already been fulfilled, and of the misfortune that awaited him, by the success which he had already experienced.

"To this story let me add another, as remarkable as the former, but attended with circumstances of greater horror, which I will give you exactly as it was related to me:

"There was at Athens a large and spacious house, which lay under the disrepute of being haunted. In the dead of the night, a noise resembling the clanking of iron was frequently heard, which, if you listened more attentively, seemed more like the rattling of chains. At first it seemed at a distance, but approaching nearer by degrees. Immediately after a specter appeared in the form of an old man, extremely meager and ghastly, and disheveled hair, rattling the chains on his feet and hands. The poor inhabitants, in the mean time, passed their nights in the most dreadful terror imaginable. This, as it broke their rest, ruined their health, and threw them into distempers which, with their horrors of mind, proved in the end fatal to their lives. Even in the daytime, though the Spirit did not appear, yet the remembrance of it made such a strong impression upon their imagination, that it still seemed before their eyes, and continually alarmed them, though it was no longer present. By this means the house was at last deserted, as being judged by everybody to be absolutely uninhabitable, so that it was now entirely abandoned to the ghosts. However, in hopes that some tenant might be found who was

ignorant of this great calamity which attended it, a bill was put up, giving notice that it was to be let or sold. It happened that Athenodorus, the philosopher, came to Athens at this time, and reading the bill, inquired the price. The extraordinary cheapness raised his suspicion; nevertheless, when he heard the whole story, he was so far from being discouraged, that he was more strongly inclined to have it, and, in short, did actually do so. When it grew toward evening, he ordered a couch to be prepared for him in the lower part of the house, and, after calling for a light, together with his pen and tablets, he directed all his people to retire. But that his mind might not, for want of employment, be open to the vain terrors of imaginary noises and Spirits, he applied himself to writing with the utmost attention. The first part of the night was passed with the usual silence, when at length the chains began to rattle; however, he neither lifted up his eyes nor laid down his pen, but diverted his observation by pursuing his studies with greater earnestness. The noise increased and advanced nearer, till it seemed at the door, and at last in the chamber. He looked up, and saw the ghost exactly in the manner it had been described to him; it stood before him, beckoning with the finger. Athenodorus made a sign with his hand that it should wait a little, and threw his eyes again upon his papers, but the ghost still rattling his chains in his ears, he looked up and saw him beckoning as before. Upon this, he immediately arose, and with the light in his hand, followed it. The ghost slowly stalked as if encumbered with his chains, and turning into the area of the house, suddenly vanished. Athenodorus being thus suddenly deserted, made a mark with some grass and leaves, where the Spirit left him. The next day he gave information of this to the magistrates, and advised them to order that the spot be dug up. This was accordingly done, and the skeleton of a man in chains was there found; for the body, having laid a considerable time in the ground, was putrified and moldered away from the fetters. The bones, being collected together, were buried; and thus, after the ghost was appeased by the proper ceremonies, the house was haunted no more.

"This story I believe upon the credit of others. What I am now going to relate, I give you upon my own. I have a freed man, named Marcus, who is by no means illiterate. One night as he and his younger brother were lying together, he fancied he saw somebody upon his bed, who took out a pair of scissors, and cut off the hair from the top of his head. In the morning it appeared the boy's hair was actually cut, and the clippings lay scattered upon the floor. A short time after this, an event of the like nature contributed to give credit to the former story. A young lad in my family was sleeping in his apartments, with the rest of his companions, when two persons, clad in white, came in (as he tells the story) through the windows, and cut off his hair as he lay, and as soon as they had finished the operation, returned the same way they entered. The next morning it was found the boy had been served the same way as the other, and with the very same circumstances of the hair spread about the room. Nothing remarkable, indeed, followed these events, unless that I escaped the prosecution, in which, if Domitian (during whose reign this happened) had lived some time longer, I should certainly have been involved. For after the death of that emperor, articles of impeachment against me were in my scrutiny, which had been exhibited by Carus. It may, therefore, be conjectured, since it is customary for persons under any public accusation to let their hair grow, this cutting off of the hair of my servants was a sign I should escape the imminent danger that threatened me. Let me desire you then to mentally consider this question. The subject merits your examination; as I trust I am not myself altogether unworthy to participate of your superior knowledge. And though you should, with your usual skepticism, balance between two opinions, yet I hope you will throw the weightier reasons on one side; lest, while I consult you to have my doubts settled, you should dismiss me in the same suspense and uncertainty that occasioned this application. Farewell.—*Pliny's Letters*, B. VII, chap. 27.

SCIENCE AND THE REVELATIONS OF SPIRITUALISM.

It is with deep interest that I have watched the progress of physical science, and the sciences or revelations of the spiritual philosophy. All truth must harmonize. A fact in Spiritualism, to be such, must not disagree with the deductions of science. Nor need we fear that truth will ever suffer at the hands of reason and investigation. A truth must needs stand the severest test; and it will do this and more, for it will actually appear brighter from the treatment, it being thus shown upon both sides.

I read Edmond & Dexter's second volume of *Spiritualism* with great interest, but there were some parts that particularly engaged my attention. That science which treats of the physical universe as a whole, of its structure, its magnitude, its harmony and the laws which regulate it—called astronomy—has for many years excited my particular attention; and

anything on this subject, coming through Spiritualism, I have sought after with much eagerness. In the volume of *Spiritualism*, above referred to, I found that which particularly gratified me. It is upon these points that I wish now to speak. I have not the book at hand, and I can not, therefore, refer to the pages of it where these things are treated; but any one having the volume by them can easily find the chapters; or, having read it, will remember the passages.

You will remember, patient reader, that the Judge had a vision in which he traveled through space to some distance, following a company, and arrived at a world that appeared to be in process of formation, and surrounded by a great number of spiritual beings, who were very busily engaged in endeavoring to counteract a strong tendency in that world to burst asunder from the action of some powerful internal force. They were unable to do it; but a greater than they went to their aid, who was equal to the undertaking. In another place he speaks of visiting an observatory, and from the top of the building he viewed, through several sizes of telescopes, other worlds in the process of formation. This question for some time perplexed me, What evidence have we, outside of those visions, that any such things take place? To be sure, it has been for some time the (more than) speculation among astronomers, that such or similar methods are those pursued by Nature in the formation of worlds. But then we need more: I think I have found it, and it is the object of what follows to point it out.

The great comet of last year, the fifth of 1858, presented to the observation of the astronomer some remarkable phenomena. I can, however, only refer to those that will have a direct bearing upon the subject of this article. The remarkable appearance of the comet, as seen by means of a telescope, was noticed at all the great observatories in this country and elsewhere, whose attention was directed to the subject; but the fullest details that I have yet seen are those published by Prof. G. P. Bond, of Cambridge, Mass., in *Runkle's Mathematical Monthly*, No. 3, vol. i (published by Leisner & Plimney, New York, of whom the number can be had, and it is well worth reading). You are, perhaps, aware, reader, that a comet, when examined through a good telescope, is seen to consist of a bright, star-like nucleus, surrounded by one or more envelopes.

Great changes took place in the envelopes of the great comet, and no less than seven were seen to arise between the dates Sept. 20 and Oct. 20, inclusive. The first one was seen first on the 20th Sept. It gradually arose from the nucleus, moving away from it, and spreading itself over a larger and larger space; and, consequently, to grow thinner as it expanded. On the 23d a new envelope made its appearance, and as gradually moved away from the nucleus. On the 27th another made its appearance, and followed a similar course. October 4th, 9th, 15th, and 20th, new envelopes arose, and gradually moved away from the nucleus. On the 29th Sept. the first envelope had become so diffuse, that it could with difficulty be discerned. From Sept. 23d it arose in three days through a space of 5000 miles. But I must make a little extract from Mr. Bond's own account of the changes.

"It will be remembered," says he, "that within five days all the nebosity within the outline of the third envelope had been thrown off from the surface of the nucleus, rising from it at the rate of a thousand miles daily. There is reason to suppose that the evolution was attended with something of violence, or of the nature of a sudden disruption, or of an explosion, if the expression does not convey too much the idea of motion apparent to the eye. There were rays, or jets of light, streaming in different directions from the center—one in particular, on the following (apparent right-hand) side, imperfectly suggested on the 27th Sept., now plainly seen; and there was a general aspect of confusion, suggesting the idea of internal disturbances."

The height of the second envelope at this time (Sept. 29) was 10,500 miles, and that of the 3d 6000 miles. But I have not space to give a further description of this interesting comet. I have already given enough to serve my purpose. (To the reader who takes an interest in these matters I would say, get Nos. 2 and 3 of Vol. I of the journal referred to in the above, where the great comet is popularly described and fully illustrated. Price, each number, 25 cents.)

Does this not furnish very nearly a parallel case with that described by the Judge? An envelope that should rise to a height of 5000 miles in three or four days must move with a great velocity if seen near by. And then, the idea suggested by the Judge, that comets are worlds in process of formation, taken in connection with the deductions of geology, will confirm still farther the truth of Judge Edmond's visions.

Professor Peirce now thinks that the earth has a tail like comets, only much rarer, and he asks if the aurora borealis is not it. The Judge speaks of seeing the tail of the earth.

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